

A Seasonable S P E E C H M A D E Alderman Atkins, IN The Rump Parliament,

Mr. Speaker,
After so many dispensations and out-goings of Providence, we are now the third time returned to sit in this Honourable House again; but how long we shall do so, I believe the wisest of us all cannot tell: For the Souldiers have of late set up Governments, as Boys do Nine-pins, to throw them down again: But how oft soever they pull us out hereafter, I shall never doubt to get in again; for I perceive those Changes and Revolutions (as they call them) are just like casting of Knaves at Cards, where some play, and some sit out until the Set be up, or the Gamesters fall out and throw up their Cards, and then they stand fair to get in again. But notwithstanding so many interruptions and disturbances, many mighty and great Works have been carried on by us Worms, and no Men. You, Sir, have a new Wainscot Chair, and our Seats, that were but covered with Mats, when we came first to sit here, are now hang'd with good Broad-Cloth of 16s. a yard, and the whole House is hang'd in a better manner then any man expected. But this is not all that we have done; for we have reformed Religion, and brought the Church as nigh to what it was in the Primitive times among Jews and Pagans, as may be; for the Christians have sold all they have

have long sence, and laid it at our feet, and we begin once more to have all things in common. Beside, Sir, we have done strange Justice on the late Tyrant, and transform'd the Kingdom into a Commonwealth, as Nebuchadnezzar was into a Beast. But there is one thing that we have omitted, no less necessary then any thing that we have done, and which indeed the people have much more reason to expect from us; for Reformation, as well as Charity, should begin at home. I hold not my meaning in brief to you, Sir, it is the cleansing of our own *House of Office*; and if that name be not manerly enough for this place, it is in your power to help it: for there is a spare name that hath been lately conferr'd on this Honourable House by the people, which was once called the *House of Parliament*, as it is now the *Rump*. This name, in my opinion, we cannot better dispose of, then in conferring it on the House I spoke of, that not only that, but all other Houses of the same quality (of which ours is the Representative) may in the right thereof hereafter be call'd a *Rump*, as being a name more proper and significant, in regard of the relation it hath to that part. And truly, Sir, I believe, the wisdom and justice of this House can do no less, if you please but to consider the near and intimate correspondence that House has ever held with this, as having ever been entrusted with the most urgent and weighty matters that we ever carried on, and so necessary, that I may boldly say, without that recourse which we have had to it in our greatest extremities, this House might have suffered for it many a time and oft. It is now, Sir, as full, as this Honourable House was once of Members, and as unuseful, until we take some course to empty it, as we did this, which, I humbly conceive, we can by no means avoid: For, under favour, I do not think we can use this House, as we did the *House of Lords*; I mean, vote it down, when it will serve our turn no longer; no, this is a matter of a higher nature, and more weighty concernment; and as the difference is very great in reason of State, so is it also in point of Conscience. For though it is true, we engaged and swore to maintain the *House of Lords*, yet we did it not after a right manner: For we read, it was a custom among the *Jews*, when they made any solemn Vow, to put their hands under one anothers Hams; and if we had done so when we swore that, and kiss'd the Book, I grant, we had been bound in conscience to have upheld it longer than we did, I mean, longer than we had need of it: but we, quite contrary, held up our hands, and so are not bound to keep it otherwise than we took it, that is, hand over head; for unless we differ from the *Jews* in other matters more than we do, I know no reason why we should in this. — But now I speak of the *Jews*, give me leave, by observing one passage in their History, to hold forth unto you the danger of suppreſſing the aforesaid House. *Saul*, for want of such a convenience, going into a *Cave* where *David* had hid himself, had like to have lost his life; for if *David* had been one of us, I know what had become of *Saul*, he would rather have cut off his Head than a piece of his Coat, as I wonder he did not, since, being a Prophet, he might have made Scripture of purpose to have prov'd him a Tyrant and a Traitor, as we did Law to condemn the late King after he was put to death. But though *David* were wiser than his Teachers, he was not so wise as we were; 'Tis true, for his own advantage, he knew how to make the silly *Philistines* believe he was mad; but I am mistaken if we have not outdone

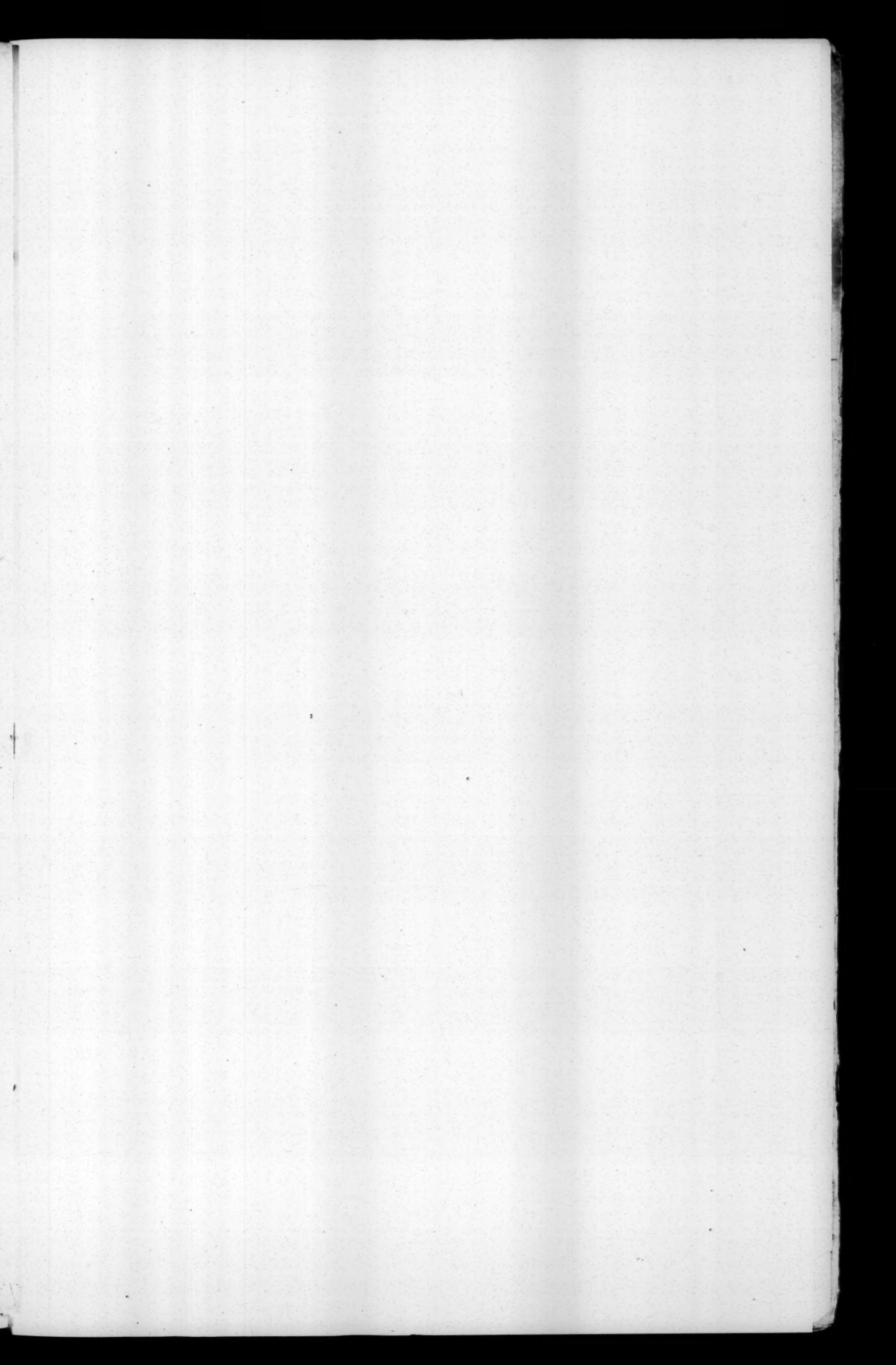
done him that way too, and made the wisest think us so. But to return to the purpose. Sir, the Army should have occasion to give this Honourable House a purge again, you would be loth it should work here; and truly I do not know what other way you have to avoid it, unless we should make use of that place where the Assembly of Divines lately sat, which for my part, I like very well, if it were nearer; and certainly they have no reason to take it ill, for it is according to the example of the best & founded Churches. And I know no reason why we may not as well sit there, and make our Sades at our own charges, as they did at the charge of the Commonwealth. For mine own part, I did not the common good provoke me to it; I have as little reason to speak as another, and perhaps less; for my Breeches are made close at the knees, and so better fitted against a mischance. Beside, I know the worst of it, for I believe you have often heard what I have suffer'd in the service of my Country. But let that pass, though it were the worse for my Reputation, and my Breeches, it was the better for my Body, and my Soul too, for I have edify'd much by it. 'Tis true, the Boys hold their Noses, and cry *Fogh*, when they see me in the Streets; but, What of that? A wise man knows how to make an advantage of the greatest disasters, and so have I done. For there was a time (Mr. Speaker) when this Honourable House had like to have been a Foul-House; And when was that? Truly it was when the Prentices came hither, to shew us one trick more than ever we taught them: Then did I take this worshipful Chain off my Neck, and very politickly put it in my Codpiece; for I know well enough, that no body in this Town, where I am so well known, would venture to look for it there; and I was not mistaken, for here you see I have it still. The same thing I did at another time, and that was, when (as you may well remember) a piece of Plaister falling from the Roof, some of the Members cried, *Treason*, and many made haste to get out of the House as fast as they could; so did not I, no, Sir, I resolved to stay by it; and therefore (having put my Chain in my Codpiece) I crept under the Bench in this very place where I now sit, and there I lay close, until I heard some that were near me say, They smell'd Gun-powder; but then I knew it was a mistake, and so it prov'd indeed: but if it had been otherwise, no datiger should have made me forsake my duty. No, Sir, I have been so faithful to this House, and so constant to my Principles, that I have not changed so much as my Seat since the happy beginning of this Parliament. In this very place did I then sit; on both sides of me sat two Members, that afterwards prov'd Malignants; for they took snuff at something that fell from me in my zeal to the Cause, and ran to Oxford to the King; their Estates are long since sold, for which the Commonwealth may thank me: For verily, Sir, I have not been altogether an unprofitable Member, according to my Talent, and the dispensation of what was in me; for my Bowels have been often pour'd out for the prosperity of this House; and, I hope, my conversation hath held forth so much of the inward man, as may be sufficient to satisfy the well-affected, by whom I am entrusted. And as for my Back-biters, I forgive them freely; alas, they hurt themselves, and not me; for if they get any thing by dealing with me that way, they must have good luck.

1602 2nd 24 1603
SIR,

SIR,

I have us'd the more freedom with you, because I have some pretence to your pardon; for I believe you have often observ'd, that when any thing has fallen from any of my fellow-Members that the House has resented, it has presently been laid to my charge, and I have always taken it upon me freely; for I shall never refuse to serve this House in any sense whatsoever. I shall therefore humbly move, that you would be pleased, to order this Honourable House to adjourn for a convenient time, until that House be emptied and made sweet again; for if we should sit here before, it will not be in the power of any one man to own so much stink as will be laid to my charge.

FINIS.





822.1
2

TO THE
King's most Excellent Majesty.

THE FAITHFUL
PROTESTATION
AND HUMBLE
REMONSTRANCE
OF THE
Roman Catholick Nobility and Gentry
OF
IRELAND.



OUR Majesty's faithful Subjects, the *Roman Catholick* Nobility and Gentry of your Majesty's Kingdom of *IRELAND*, out of a deep Sense of those prodigious Afflictions under which the Monarchy of *Great-Britain* has been, and out of our sad Thoughts, which daily bring more and more Sighs from our Breasts, and Tears from our Eyes, for, not only, the still as yet continued Miseries and Sufferings of the *Catholick Natives*, of that our unfortunate Country, even amidst and ever since the so much famed Joys and Triumphs of your Sacred Majesty's most Auspicious Inauguration; but also of the Causes, whereinto we have

have made the most narrow Search we could, of these our own peculiar unparalleld Calamities : And upon Reflection on that Allegiance we owe, and ought by all Divine and Human Laws, and which we are, and have been always ready to Swear and Perform to your Majesty, our only Sovereign Lord on Earth : And on the Scandal (notwithstanding) which some Persons (who are unwilling to understand aright our Religion) cast upon it, as if it were not Consistent with all dutiful Obedience, and Faith to the Supreme Temporal Magistrate : And upon Consideration likewise of a further Tye of Conscience on us for endeavouring, as much as in us lies, to clear your Majesty's Royal Breast from all Fears and Jealousies whatsoever ; if any, peradventure, your Majesty entertain of us, through the Suggestion of such as hate our Communion, or Nation ; and to wipe off that Scandal, and allay the *Odium* under which our *Church* hath lain this last *Century of Years*, among other Christian People in these Nations, of a different Way from ours in the Worship of GOD : We humbly crave your Majesty's Pardon to vindicate both our Selves and our Holy Belief, in that Particular, of our Allegiance, by the ensuing *Protestation* ; which (in Imitation of the late good Example given by our CLERGY, and pursuant to the general Doctrine and Practice of the *Catholick Church*) we make in Sight of Heaven, and in the Presence of your Majesty, sincerely and truly, without Equivocation, or Mental Reservation.

“ **W**E do acknowledge and confess Your Majesty to be our true and law-
 “ ful KING, supreme Lord and rightful Sovereign of this Realm
 “ of Ireland, and of all other Your Majesty's Dominions : And therefore we
 “ acknowledge and confess ourselves to be obliged, under pain of Sin, to obey
 “ Your Majesty in all Civil and Temporal Affairs, as much as any other of
 “ Your Majesty's Subjects ; and as the Laws and Rules of Government in
 “ this Kingdom do require at our Hands. And that notwithstanding any
 “ Power or Pretensions of the Pope or See of *Rome*, or any Sentence or Decla-
 “ ration of what Kind or Quality soever, given, or to be given by the *Pope*,
 “ his Predecessors, or Successors, or by any Authority Spiritual or Temporal,
 “ proceeding or derived from Him, or His See, against Your Majesty, or
 “ Royal Authority : We will still acknowledge, and perform to the utmost
 “ of our Abilities, our faithful Loyalty and true Allegiance to Your Majesty.
 “ And we openly disclaim and renounce all Foreign Power, be it either Papal
 “ or Princely, Spiritual or Temporal, in as much as it may seem able, or shall
 “ pretend to free, discharge, or absolve us from this Obligation, or shall any
 “ way give us Leave or Licence to raise Tumults, bear Arms, or offer any
 “ Violence to Your Majesty's Person, Royal Authority, or to the State or Go-
 “ vernment : Being all of us ready, not only to discover and make known
 “ to Your Majesty, and to Your Ministers, all the Treasons made against
 “ Your Majesty, or them which shall come to our Hearing ; but also to lose
 “ our Lives in the Defence of Your Majesty's Person and Royal Authority,
 “ and to resist, with our best Endeavours, all Conspiracies and Attempts against
 “ Your Majesty, be they fram'd or sent under what Pretence, or patroniz'd by
 “ what Foreign Power or Authority soever. And further we profess, that all
 “ absolute Princes and Supreme Governors, of what Religion soever they be,
 “ are God's Lieutenants on Earth ; and that Obedience is due to them, accord-
 “ ing to the Laws of each Commonwealth respectively, in all Civil and
 “ Temporal Affairs : And therefore we do here protest against all Doctrine
 “ and Authority to the contrary. And we do hold it impious, and against
 “ the Word of God, to maintain, that any private Subject may kill or murder
 “ the

" the Anointed of God, his Prince, though of a different Belief and Religion
 " from his. And we abhor and detest the Practice thereof, as damnable and
 " wicked.

These being the Tenets of our Religion, in Point of Loyalty and Submission to Your Majesty's Authority, and our Observance and Veneration of, or Communion with, the See of Rome, in Matters purely Spiritual, no way entrenching on that perfect Obedience, which, by our Birth, by the Laws of GOD and Man, we are bound to pay to Your Majesty, our Natural and Lawful Sovereign.

Prostrate at Your Majesty's Feet, We most humbly beg, That all your Majesty's Roman Catholick SUBJECTS of IRELAND, who shall by Subscription, or Consent, concur to this publick Protestation of LOYALTY, be protected from Persecution, for the Profession or Exercise of their Religion, and all former Laws, upon that Account, against them, Repeal'd.

Luke Earl of Fingall.

Morrog Earl of Inchiquin.

Donogh Earl of Clancarty.

Oliver Earl of Tyrconel.

Theobold Earl of Carlingford.

Edmund Viscount Mont-Garet.

Thomas Viscount Dillon.

Arthur Viscount Iveagh.

William Viscount Clane.

Charles Viscount Muskerry.

William Viscount Taaf.

Oliver Baron of Lowth.

William Baron of Castle Conel.

Colonel Charles Dillon.

Lieutenant Colonel Ignatius Nugent.

Edward Plunket, Esquire.

Nicholas Plunket, Knight.

Matthew Plunket of Dunsany.

Christopher Plunket of Dunsany.

James Dillon, Knight.

Colonel Christopher Bryan.

Robert Talbot, Baronet.

Ulick Burk, Baronet.

Edward Fitz-Harris, Baronet.

Vallentine Brown, Baronet.

Luke Bath, Baronet.

Henry Slingsby, Knight.

John Bellew, Knight.

Colonel William Burk.

John Fitz-Patrick.

Bryan Mac-Mabun.

Miles Reily.

Gilbert Talbot.

Milo Power.



Lieutenant Colonel Pierce Lacy.

Ulick Burk.



Thomas Scurlog.



Esquires and Gentlemen.



Jeffrey Brown of Gallway.



John Walsh of Ballynvoher.



Patrick Bryan.



James Fitz-Gerald of Lacach.



John Talbot of Malabyde.



Thomas Luttril of Luttrilstown.



John Halliwood of Artaine.



Henry O Neil, Son to Sir Phelim O Neil.



Dudley Barnet of Dunlickny.



Henry Druycet of Mornanton.



Edward Butler of Monibore.



Nicholas Darcy of Platin.



Patrick Sarsfield of Lucan.



John Macna-Mara of Greatlach.



James Talbot of Bela-Connel.



Robert Balf of Barrastown.



James Talbot of Templeoge.



Patrick Archer.



Luke Dowdall of Athblomny.



Philip Hore of Kilsalcan.



James Barnwell of Bremore.



James Allen of St. Wolstan's.



Thomas Cantwell of Ballamakedy.



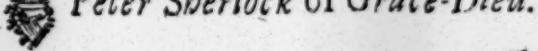
John Cantwell of Cantwell's Court.



Edmund Dillon of Streamstown.



John Flemming of Staballmack.



Peter Sherlock of Grace-Dieu.

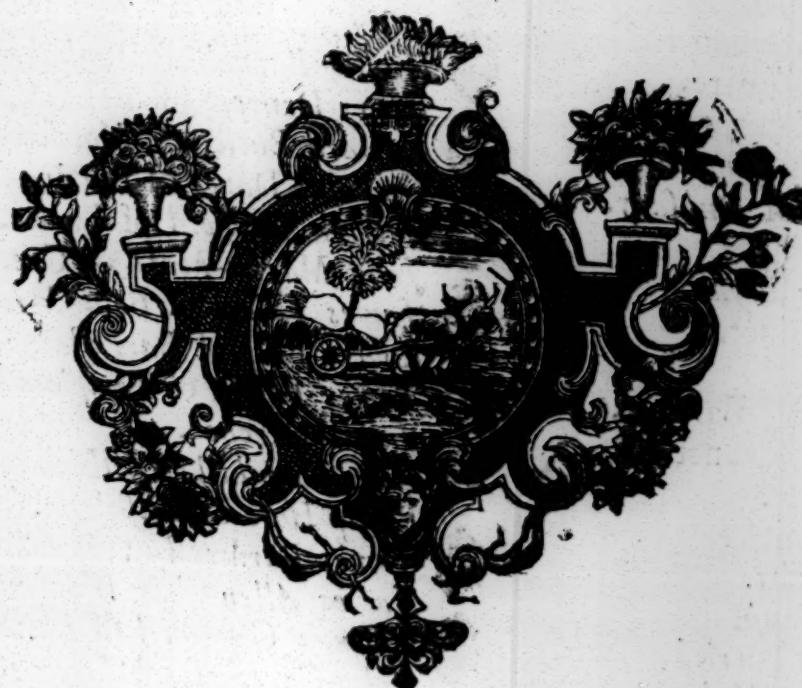
Christopher.

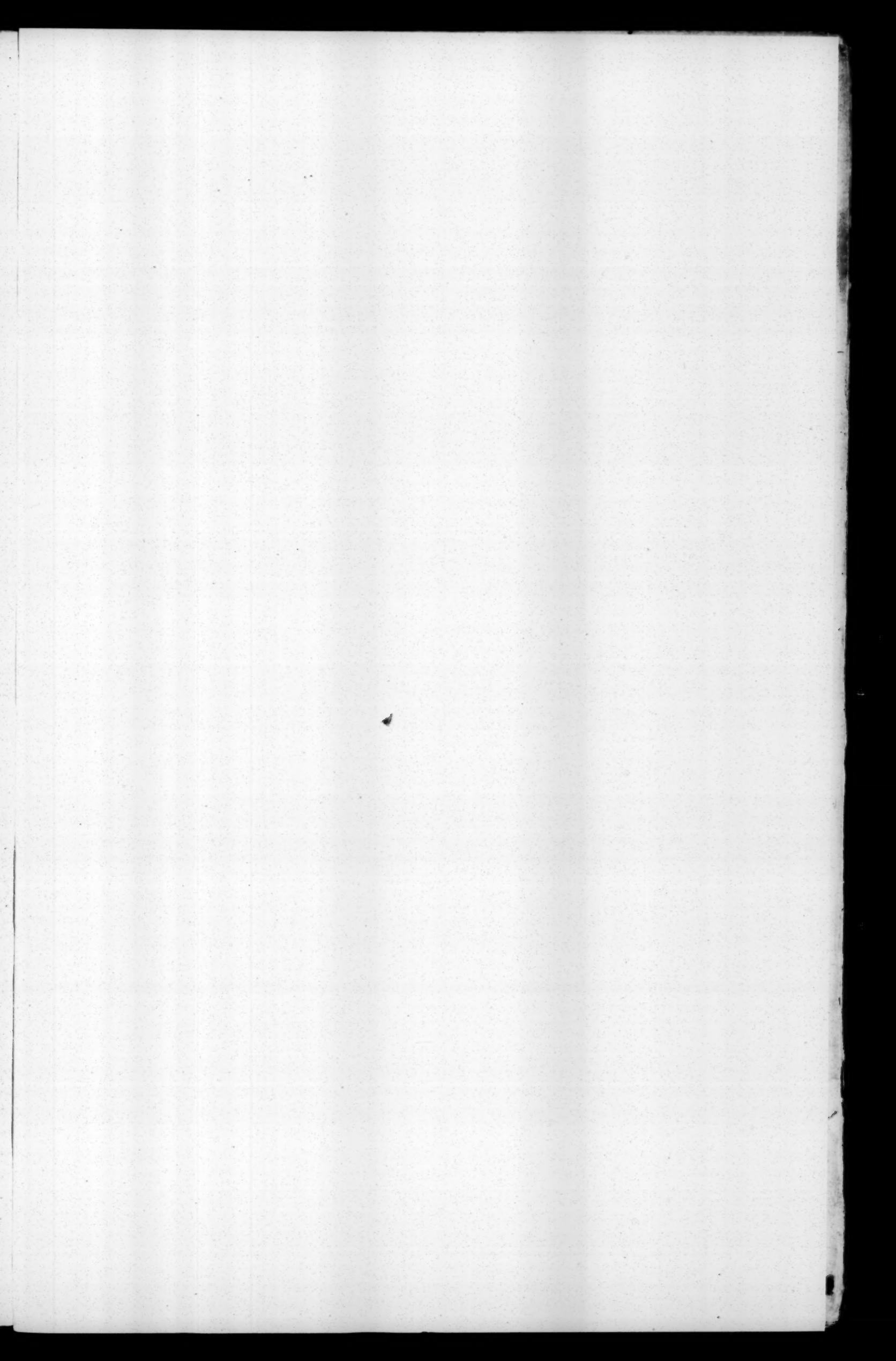
Christopher Archbold of Timolin.
 Patrick Moor of Dowanstown.
 Nicholas Haly of Towrin.
 Pierce Butler of Calan.
 Pierce Butler of Killvealegher.
 John Segrave of Cabrach.
 Richard Wadding of Killarry.
 Thomas Brown of Glandon.
 Oliver Cahel of Dundalk.
 Patrick Clinton of Irishtown.
 Captain Christopher Turner.
 John Ragot.
 William Grace.
 John Arthur of Hogestown.
 Marcus Lassan of Greastown.
 Christopher Aylmer of Belrath.

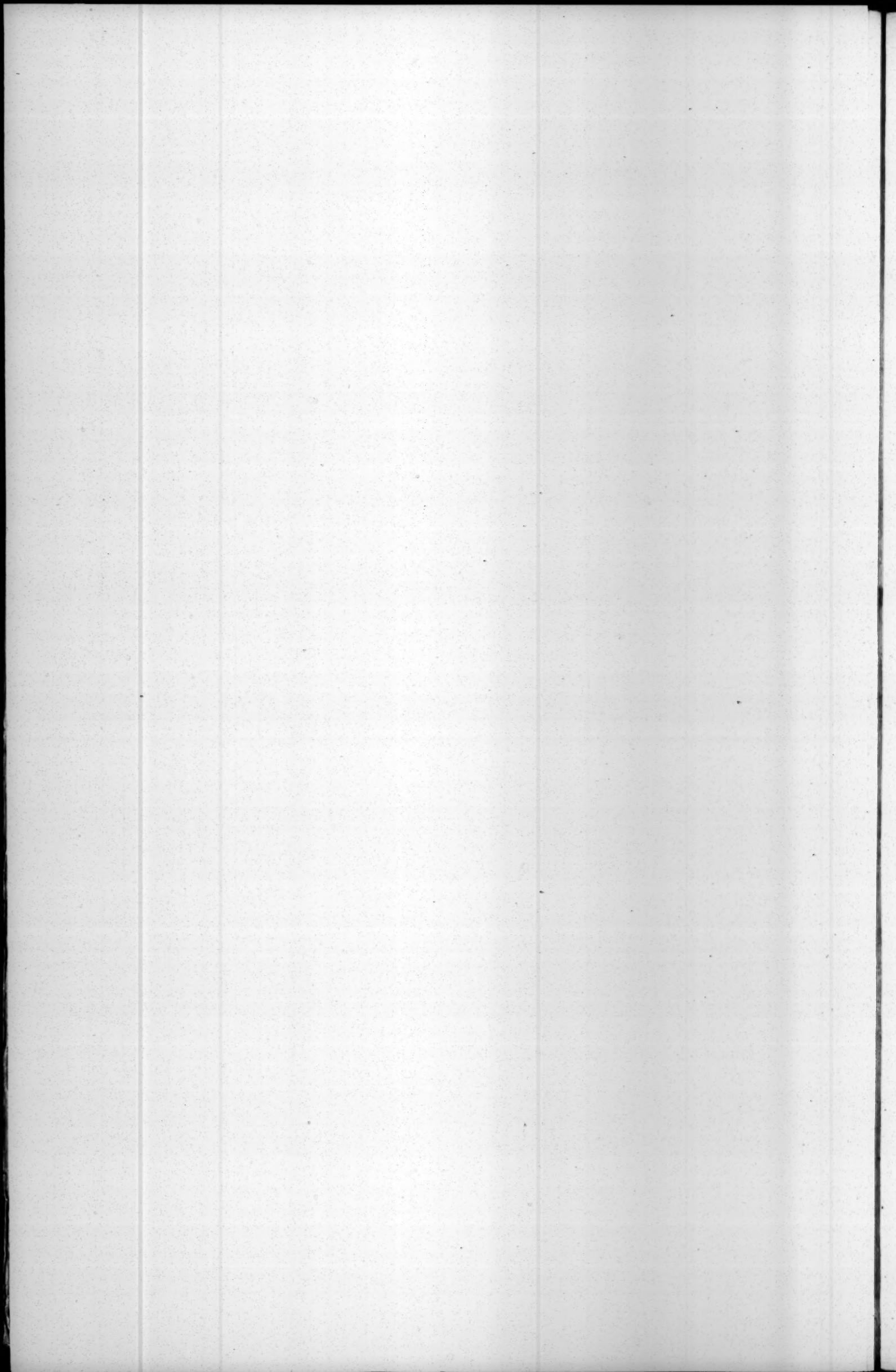
James Plunket of Gibstown.
 Thomas Saint John of Mortlestown.
 William Barryoge of Rincorn.
 Richard Strange of Rockwel's Castle.
 James Butler of Ballinekill.
 Anthony Colclough.
 Thomas Sarsfield of Sarsfieldstown.
 Pierce Nangle of Monanimny.
 James Wolveston of Stelergan.
 Michael Bret.
 Patrick Boyton of Ballyturnymacoris.
 James White of Chambolly.
 Major Lawrence Dempsey.
 Edward Nugent of Culvin.
 Patrick Porter of Kinstown.
 Major Marcus Furlong.

F I N I S.

TA 35









A Huy and Cry



K. Glaz

CONSCIENCE.

FIRST, to describe Her, if I speak by guess only, and by the discourse of most: She is God knows what, an *Individuum vagum*; no one that I have consulted can lay claim to her justly; she's like *UTOPIA*, pretended to by many, but such generally as intend to do nothing for her, but discourse; she's like an old Woman, whom few men value, but at the grave, or in some business wherein they may gain by her; she's thought to be a lang Cloak, formerly worn for Formalities sake by John Presbyter; and thus is she abused. But not to weary my self or the Reader; according to common discourse and mistaken Opinion, she is not to be describ'd (having been to long absent) but by her Effects, and those are so strange and contrary, that she works upon every disposition according to it's temper; and thus mistaken for *Religious Humour*, that bastard Child of Religion dipt by the name of *NON-COMFORMITY*, her Zeal hath often imbrew'd the whole World in Bloud, and like a Fury præcipitated men of all sorts to the most desperate and unreasonable things. Rebellion hath often had it's being from her, and seldom is able to move without her countenance; and as she enrages some, she allaves the fury of others, and makes them patient and calm under the greatest injuries and oppressions: she is blind, and if well guided, of excellent use to the sillier sort, but for want of due management, like *Phaeton's Chariot*, she destroyes all before her. Now we have such a distracted account as most men give of her, let us consider what really she is: If I understand her, she was originally called *INNOCENCE* in *Paradise*, and when circumcis'd by the Jews, *INTEGRITY*; which terme not pleasing the *Church*, she was Baptized *GOOD-CONSCIENCE*: so much for her Name. Her Originals are, *Innocence, Truth, Fidelity and Charity*. She is a perfect satisfaction to a mans self, of having done no hurt, nor suffering any to be done, when it was in her power to prevent it; nor wilfully omitted any good which she had an opportunity to do. Now you have her *positive*, let's know her *negative* definition. She's no *Truce-breaker, Rebel, or Traitor*, nor can she converse with

with

with them, but to their Ruine, which she brings them at last, being their perfect Enemy. In fine, she leaves all such as are wilfully guilty of any disloyal, unjust, or ungrateful Action: upon these terms I fear there be few that have been lately acquainted with her. She's an eternal Friend to those who enjoy her, and leaves no man, who hath her, in the greatest straits; she is very resolute, and is not to be perswaded to any thing contrary to Truth for the greatest benefit; she's plain, and values no Riches but that of the Mind, and therefore seldom enriches her Proselytes, and that's the reason she hath so few, and lies so obscure.

So many (unable to make a right use of her, or such as only abuse her name to draw on their wicked designs, to cheat, undermine and abuse such as deal with them) have falsely laid claim to her; and so few made any right use of her, that she hath long since forsaken the publique, and is wandred into some obscure place, where she may find an innocent Retreat from the Abuses of the Age.

But that we may recover her once again, let us consider where she is, or as *Scoggin* un-til'd the house to find a Hare, let us first examine where she is not.

She was never in *France* since they denied our King his Tribute. She was never in *Holland* since the *English* (their too kind Protectors) were deny'd their Cautionary Towns; and for want of her, both *France* and *Holland* run on to more Wickedness and Ingratitude, to ripen their monstrous over-grown Sines.

She's no *Courtier*, for three reasons; she goes very plain, hath found no Protection for many years, and is an Enemy to Dissimulation.

She's no *Citizen*, for she hath verily long since been banished Shops and Ware-houses, as an Enemy to Trade; though in her absence her name is boldly abused in all Cheating bargains.

The Church is so much defil'd by the Impurity of the late times, and smells so rank of the Abuses of thele, she seldom comes thither; and she is never summoned to the *Spiritual Court*, because she hath no Money to pay Officers Fees.

She's no *Lawyer*, for she takes no Fees, (though she Pleads much;) and seldom appears in Chancery, but *in forma Pauperis*; and then she finds small encouragement from the Clarks.

Now to guess where she is, let us consider her Condition.

She's like an honest old Cavalier, she hath spent all in doing good, and finding her self slighted at last, is retreated into some obscure place in the Countrey to hide her shame, and mitigate, by absence, her sorrow for the Ingratitude of the Age.

If any man can find her out, and perswade her to come to publique Conversation again, she may be a great Blessing to the World, and he cannot want a correspondent Reward.

LO N D O N:

Printed in the year 1667.

A

§.

(C)

HUE and CRY

A F T E R T H E



REASONS

Which were to have been given on *Thursday*

September 18. 1679.

TO THE

LIEUTENANCY,

BY

Sir. T. P. and Others.



Printed at LONDON, 1679.

8.



A

HUE and CRY

A F T E R T H E

REASONS

Which were to have been given on *Thursday*
laſt, Sept. 18. 1679. to the *LIEUTENANCY*,
 by *Sir. T.P. and Others.*

WHereas a certain parcel of Things call'd *Reasons*, did lately pretend to address themselves in Writing to the *Lord Mayor and Aldermen of the City of London*, for the great good and preservation of the said City; but have not yet appeared, neither by themselves nor their *Proxies*, (Sir *T. P.* and Mr. *F. J.*) and therefore, as 'tis thought, have privately withdrawn themselves, or rather deserted the Great Cause of the City, which miserably lies at stake for want of them: It was therefore adjudg'd, by that great she Stickler in publick Businels Madam *Vulgar Opinion*, That those *Reasons* lay under a vehement suspicion of being criminal by way of omission. Whereupon a Council was call'd by the Lady Regent aforesaid; at which were present *Good Sence, Sincerity, Judgment, Plain Meaning, Right Understanding*, and several others: To whom *Loyalty, Religion, and Government*, made most heavy Complaints of a parcel of Gentlemen, that call'd themselves *Reasons*, who had made use of their Names to their great scandal and disreputation, as if they were the commom Abettors and Fomentors of Mutiny and Rebellion, for which they desired satisfaction, and in regard they conceal'd themselves, that there might be a Warrant of *HUE and CRY* against them, to take them wheresoever they should be found: Which was granted, with the following Descriptions, for the better pursuit of the Parties.

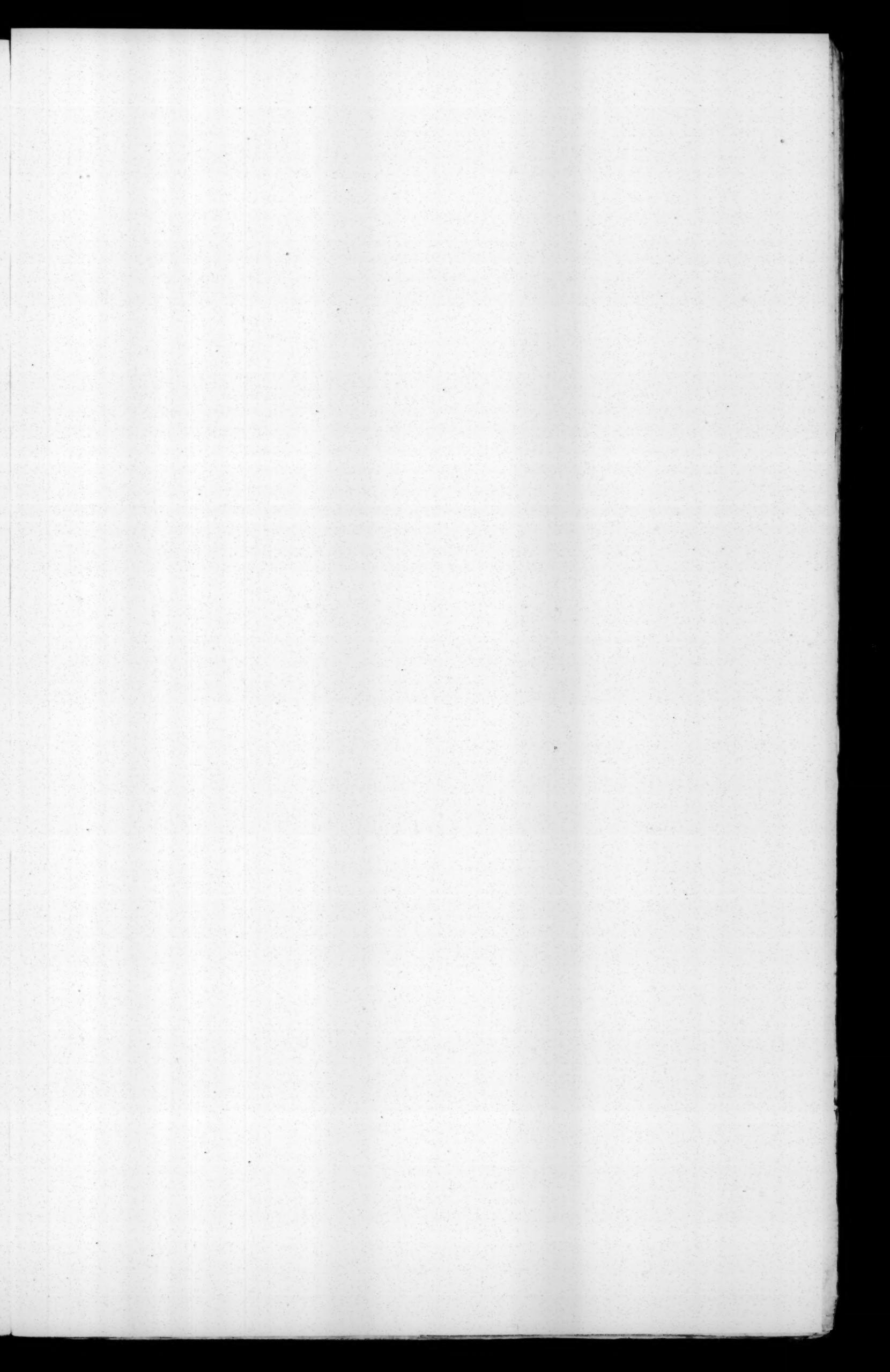
They

They are said to be fair-fac'd ; the Locks of their Expressions long and dangling ; smooth tongu'd , but very short sighted. They look like Saints , but have a black Mark upon their Foreheads, as if their Mothers had long'd for Mulberries. They have Ears indeed , but will hear no body speak but themselves ; and are very positive in their Assertions , which makes them great Lovers of Coffee and Aromatic. Sometimes they will be very drunk , and then they talk down-right Treason ; but when they are sober, there are no persons in the world more given to whispering. They are very young , and yet they speak very plain , but they want Teeth for the most part , which is a certain Sign to know 'em by : But as young as they are , no persons in the world have a greater conceit of their own Wit , as if they were all *Minerva's* chop'd out of *Jupiter's* Brain. In so much that they will thrust themselves before Kings , Councils , and Dukes , pretend to direct and determin , with a confidence beyond *Presbyterian* ; and where they get the upper hand , will out crow a million of Dunghill Cocks. They go well habited , for their Waist-coats are of *wrought Religion* , their upper Coats of seeming *Loyalty* , with a lac'd Campain of *Complaint against Oppression*. They have this Quality peculiar to them , that they will vanish of a sudden , for they are very airy ; and therefore they that go to seize them must rub their hands in wet Sand , like those people that strip Eels. They are easily discover'd when they walk , for they crickle most shamefully in the Hams ; and are oft-times so lame , that they are forc'd to support themselves with the Crutches of Popularity. Heat 'em but discourse , and you catch 'em presently. They are stiff Protestants , but care not a straw for Bishops ; very worldly minded , for they pity the Loss of Trade to extremity. They are like *Ben. Johnson's* Pick-pocket ; they tickle the Peoples Ears with a straw , the better to accomplish their Desigas. In a word , *Faction* heads 'em , *Tamult* attends 'em , and *Specious Pretence* maintains 'em.

O-O-O-yes , &c. If any Man or Woman , in City or Country , can make discovery where the strength of these Reasons lies , for they covy all together , let them bring them before Obédience to Princes , who is the sole Judge of their Plea , and is also ready to undertske them at all points : And they that can apprehend them for Reasons , shall be well rewarded for their pains.

This Proclamation being made , it was then debated how to punish these Reasons so soon as they should be taken ; and it was positively concluded , That they should be sent to the Hospital for Madmen , there to be physick'd , 'till *Affidavit* were made of their perfect Recovery.

F I N I S.



THE
S P E E C H



Sir Robert Clayton Kt.

Lord Mayor Elect

For the City of LONDON, at the
Guild-Hall of the said City,

TO THE

C I T I Z E N S

There Assembled on the 29th of September 1679.

For the Electing of a

LORD MAYOR for the Year ensuing.

G E N T L E M E N,

I Make no question, but every one of You is sensible of the great Burthen, the Honour You have done Me This Day, carries with it, even in the most Sedate Times: But when Publick Calamities seem to Threaten this City, and Nation, so much the greater ought the Care and Vigilancy of the Magistrate to be.

A

I wish

I wish I could truly say, There were no Occasion for any such Apprehensions ; and whatever hath been of late of that kind, were without cause.

I have the Testimony of my own Conscience , that I have always had a great fence of my Unfitness for such a Trust ; and that my own Ambition hath not had any share in the Work of this Day.

But seeing the Providence of God , with your good Opinions , hath placed me in this Station, I intend (by His Blessing) to undergo it chearfully ; and endeavour to understand, and then to do my Duty, as becomes an Honest Man, without Favour , or Affection , or regard to any Private Interest of my Own.

And I resolve, (according to the best of my Understanding, and with the Advice of my Worthy Brethren the Aldermen) that the Law shall be my Rule ; the Observation of which, next to our Duties to God, I make no question will by His good Providence , be a means to preserve Us in our Religion, and Properties, protect Me in doing My Duty, and be grateful to You and every good Man.

There is One Thing I would beg, That every one of You in your several Stations, would consider the Duty incumbent upon himself, by the wholsom Laws, Customs and Usages of this City ; and answer to a good Mind the discharge of the same ; lest, whilst we are under such great Apprehensions of the Loss of our good Government and Constitution by the Attempts of our Enemies, we become Instruments of our own Ruine, and bring that Confusion upon our selves by a supine Neglect, which otherwise (I trust) all the diligence of our Enemies will never be able to accomplish.

Let it never be said of this Famous City, (the present Envy of all her Neighbours) as once it was of old *Rome*, (then the Envy of the whole World) *Roma suis Viribus ruit* ; *Rome's* Destruction was from her self : but let it never be so said of *London*. *Rome* indeed had many and powerful Ene-

mies Abroad ; but, had She not Divided within Her Self, and fallen into *Faction* at Home, those could not have hurt Her. We cannot be Ignorant how Busie our Common-Adversaries, the *Church of Rome*, and Her *Emissaries*, are, in Sowing Seeds of *Dissention* amongst us, in hopes of a Plentiful Harvest in our Destructions : Let us therefore, who Intend to be *Protestants*, as we tender our own Preservation, be *Admonish'd to Unite*, and *Joyn Together*, as becomes Men in the Same Common-Danger to do ; I Mean, in Defence of *His Majesties Royal Person, and Government* ; *The True Protestant Religion, our Laws, our Lives, our Liberties, and Properties* ; and, *This Great Metropolis*, Against all such Endeavours, and Damnable Plots and Contrivances, as have been, and (I fear) still are, in Agitation against us ; And, let no diligence of the Adversary prevail to make a Breach amongst us ; nor no Difference of *Opinion*, amongst *Protestants*, be so much as Remembred, or once mention'd in This Our Time of Extremity, When, no less then **Utter Ruine** is Threatned to the *Whole Protestant Interest* ; and which, nothing but a *Firm Union* amongst Themselves, and *Gods Providence*, can, in Human Probability, Prevent : And, if we thus *Joyn our Hands, and Unite our Hearts* in Prayer, to that God, who hath so Miraculously Preserved, and Restored this **C I T Y** hitherto, notwithstanding the many Attempts against it, we may reasonably assure our selves, He will, in His Good Time, Work out a Mighty Deliverance for us ;

*Which God of His Mercy Grant ; and, let all Good
Protestants Say, A M E N.*

T H E

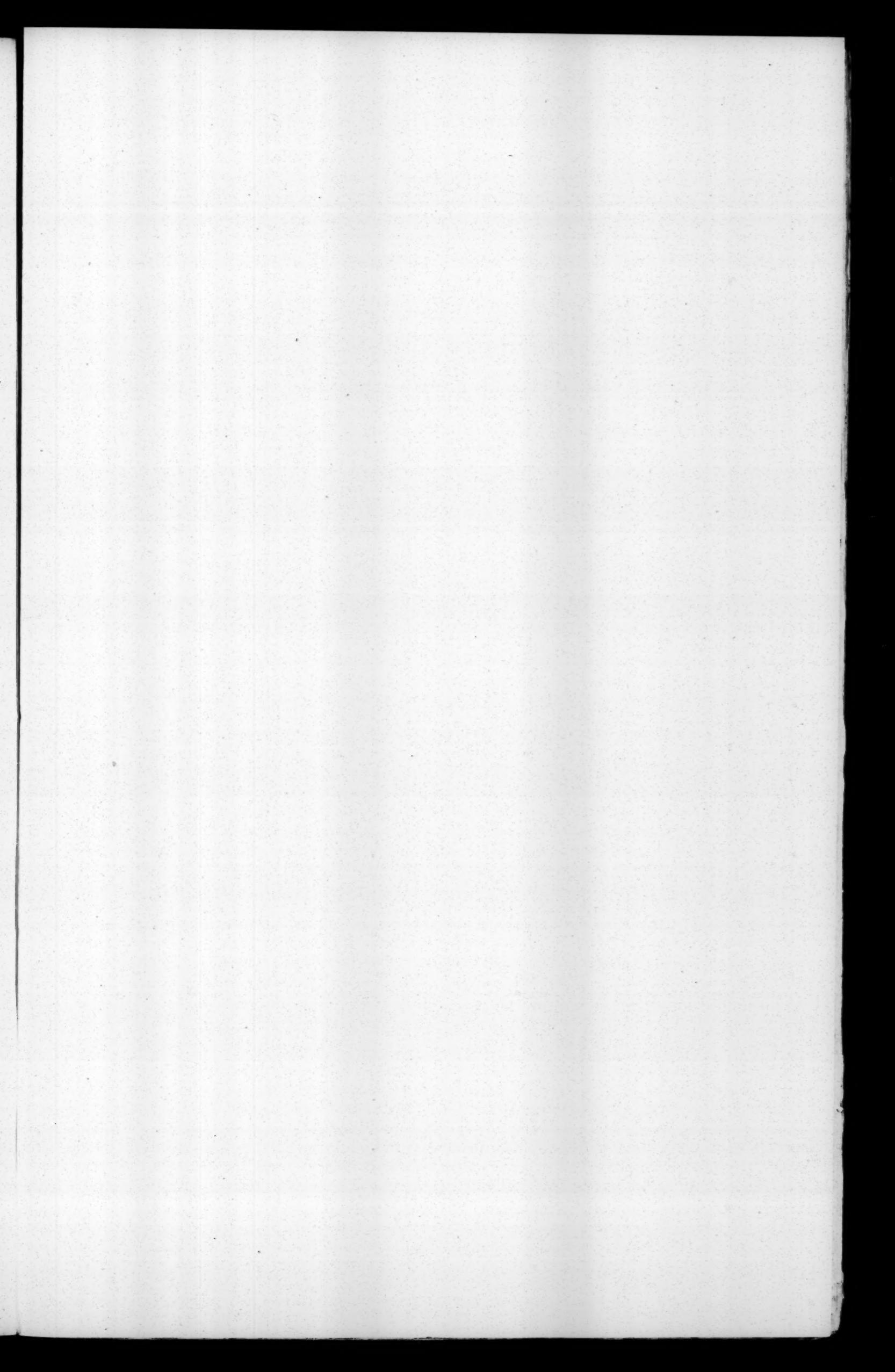
The SPEECH of Sir JAMES
EDWARDS, Lord Mayor;
at the Election of Sir ROBERT
CLAYTON.

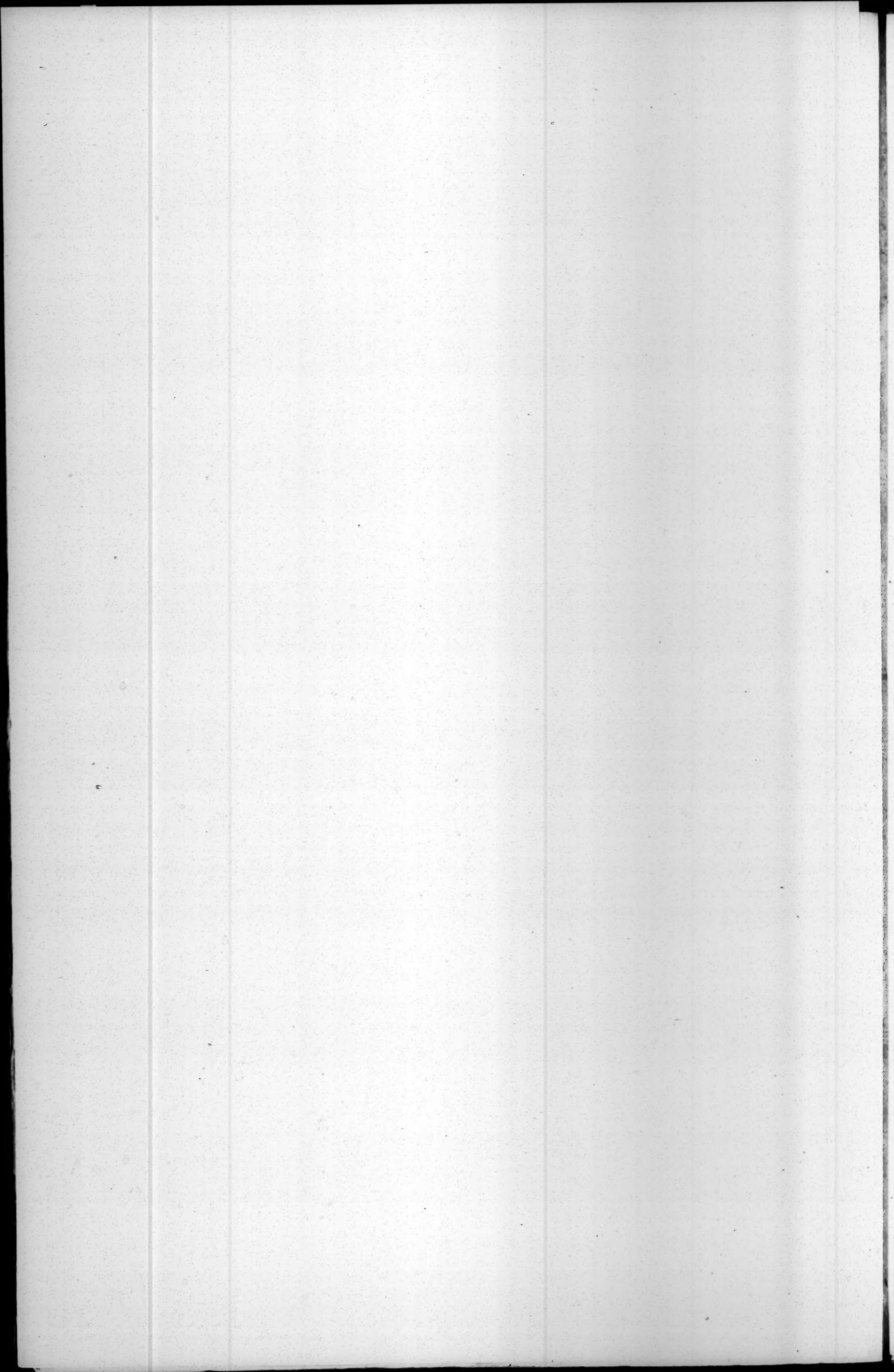
G E N T L E M E N,

I Bless God for this Opportunity, That I can see
the Face of my Successor; a Person, from whom
you may, and I do promise my self a Supply, of
what was deficient in me. I call God to Witness,
that I have endeavoured to Serve you Impartially;
for which, I do first Return my Hearty Thanks to that
Good God; and next, to my Worthy Brethren, who were
always so near me.

Now, I Pray God to continue his Blessings upon your
Persons, and Families; upon the Governor, and
Government of this C I T Y; Particularly, up-
on H I S M A J E S T Y, and His Go-
vernment; That God would give Him a Long
and Happy Reign.

F I N I S.





172
Ms. A. 1. 6. 9

A Full and True
RELATION
Of a New
Hellish Popish PLOT
IRELAND,

Carried on by the *P A P I S T S* in the Province
of MUNSTER.

With the manner how they would have possessed themselves of
that strong City of *Limerick*, and the Castle thereof, in order to
the receiving *French Forces* in the great River *Shanon*,
and for their Landing there.

Express'd in a LETTER from a Friend *virbatim*,
dated in *Dublin* this 6th. of *December* 1679.



London, Printed in the Year 1679.

WZT

1574

A full and true Relation of a New Hellish Popish PLOT in Ireland, carried on by the Papists in the Province of Munster.

In a LETTER to a Friend.

SIR,

Being so long silent, (occasioned as you shall another time hear) I could not in Modesty have troubled you with this, had not both your Commands, (which yesterday by accident I came to know) and the new as well as strange Discovery I give you an account of, been powerful Interceders; but shortly you shall hear from me. Therefore without troubling you any further, know, That about a year since, there was some small Discovery made against the Earl of *Tyrone*, in relation to a Plot in *Munster*: On which he attended the Council, and was for some time confined to his Chamber; but there being but one Witness, he was dismissed his attendance for that time. Since then, on Thursday last, he was committed to the Castle, on new Evidence, for the former Business. There is one *Bourke, Mac-Nemarre*, and *Fanagan*, come in as Evidences against him; all speak much to the same purport, and the effect of all is, That he had engaged the Province of *Munster*, (to wit, the *Roman* Party) in the Cause, and in a short time doubted not to secure many others. The Castle and City of *Limerick* was to have been betrayed, and after this manner: There were to be Five hundred, besides a Party in the City, Three Hundred whereof were to be lodged in the *Irish* Town without the Gates, and the other two hundred to be plac'd conveniently near the Castle, and in the morning when the Trevally beat, (at which time the Town-folks were presumed to be drowsie, and in their Beds) the three hundred were to enter into the City, and on the Alarm, their Party within were to cut the Protestants Throats, and make themselves Masters of the City: And the other two hundred were plac'd as aforesaid, to prevent any Succour from the Castle, and were likewise to endeavour the Surprize of that; and all this for the dear sake of the *French* King, who was to have Landed in the great River of *Shanon* with an Army. Thus far all the Witnesses agree; but *Mac-Nemarre*, who appears to be an Ingenuous person, goes farther, and produced a List (as he says from the Earl) of a hundred of the principal persons concerned, and said (as I am informed) in Council, If he made not out his Allegations, he would be content to have his Throat cut. He also gave an account how he became first concerned, being thus: The Earl taking him one day into his Lordships Garden, informed him that he had a business of great Weight to impart to him, and knew no person so qualified for such an Undertaking as he was. And after promising him great Rewards, and proposing a way how he should not only get, but secure a considerable Estate; He was wrought upon, and did declare his readiness to serve his Lordship in any thing, to the utmost extent both of his Life and Fortune. Whereupon his Lordship informed him of the whole Design of bringing in the *French* King, and laid open the feasibleness of the thing: And *Mac-Nemarre* demanding, how they could deal with the Protestants, they being generally well

well furnishit with Arms, &c. and able to make a considerable defence; he said, That his Party were about, and hoped in a short time to effect the placing of *Irish Servants* in all Protestant Houses, especially in *Munster*, and these Servants either to deliver against such a day, the Keys, with the stamp in Clay, or fire the Houses; and said, In bringing in the *French King*, he would desire only Estates to be secured for him and his Adherents, and the rest of the Kingdom as the *Monsieur* thought fit, and by that means said, he hoped to be revenged on that K— of his, on old *Ormond*, his Son *Offory*, and the Knave *Villers*, (who you may remember had a Suit with him.) This is all I can yet learn of this Affair, only that one *Reyly*, (as I remember) *Cornet* to the D. O. Troop, is so far engaged in the Business, as to have a promise from the Earl to be a Major, a large step, if he overstride not himself. I hear of a new Witness this day come in against the Earl. Likewise there is one *Plunket*, titular Primate of *Ireland*, committed, on the former Proclamation for Papists departing, &c.

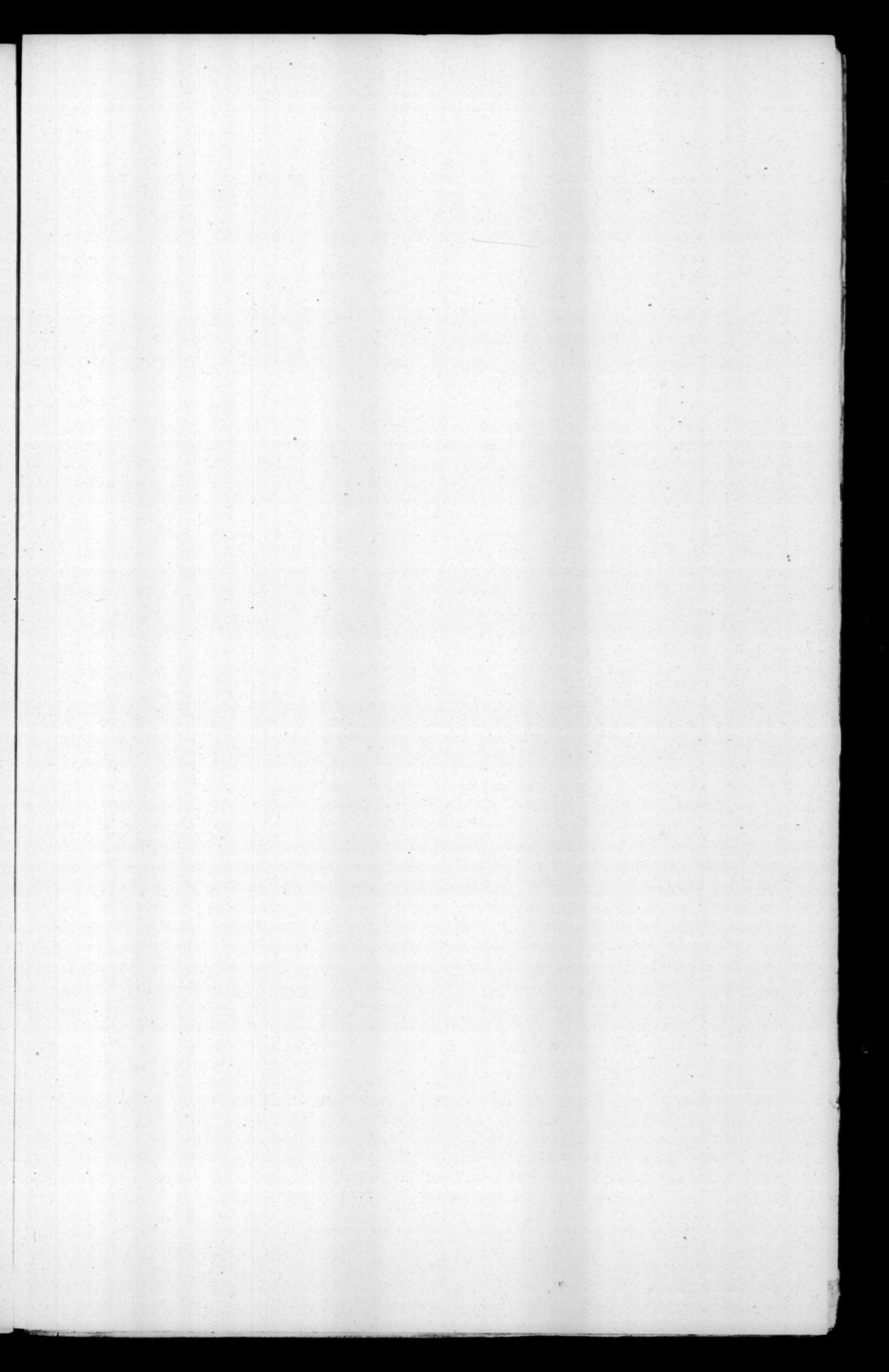
POSTSCRIPT.

Here are different Apprehensions of the Authors of this Plot, if not of the Plot it self, some believing as the prosecutors make out, others considering what wretched Endeavours have been lately with you, by sinister and indirect means in the Papists, to lay their villainous Plots upon the Protestants, do suppose that the Earl of *Tyrone* is dealt withal by these his prosecutors, as your supposed Presbyterians were to have been dealt withal by their prosecutors, had they succeeded; the Earl having many years since openly avowed himself a Protestant, and by many noble Services both by Sea and Land, demonstrated himself a loyal and valiant Subject to his Majesty, whom God preserve, and defend from all his Enemies. This is all at present from,

Your affectionate Friend,

Dublin,
Decemb. 6.
1679.

W. S.



R. England

THE JUDGES OPINIONS CONCERNING PETITIONS to the KING IN PUBLICK MATTERS

See Moores Reports, Page 755 &
Crooks Reports, Page 37. 52 Jacobi.

With a Clause of A late ACT of PARLIAMENT concerning the same Subject.

FEB. 13. 2. Jac. In the Star-Chamber all the Justices of *England* were assembled with many of the Nobility, viz. The Lord *Ellesmore*, Lord *Chancellor*, the Earl of *Dorset*, Lord *Treasurer*; the Lord *Vil* count *Cranborn*, Principal *Secretary*; The Earl of *Nottingham*, Lord *Admiral*; The Earls of *Northumberland*, *Worcester*, *Devon*, and *Northampton*; The Lords *Zouch*, *Burleigh*, and *Knolls*; The *Chancellor* of the *Dutchy*. The Arch-bishop of *Canterbury*, The Bishop of *London*, *Popham* Chief Justice, *Bru* Master of the *Rolls*, *Anderson*, *Gawdy*, *Walmeſly*, *Fenner*, *Kingsmil*, *Warberton*, *Savile*, *Daniel*, *Telverton* and *Snig*. And there the *Chancellor* of *England* by the Kings Command, after he had made a long Speech concerning the Justices of *Peace*, and an exhortation to the Justices of *Assize*, and a discourse of *Papists* and *Puritans* declaring that they were both disturbers of the State, and that the King intended to suppress them, and to have the Laws put in execution against them, demanded of the Judges their resolution of three things.

Whereof one was.

If it were an offence punishable, and what punishment is due by the Law, to those who frame Petitions and Collect multitudes of hands thereto to prefer to the King in publick Causes, as the *Puritans* have done, with intimation to the King, that if he denies their Suit, that many thousands of his Subjects would be discontented?

To which all the Justices answered, that this was an offence finable by discretion, and very near to Treason and Felony in respect of punishment; For this tends to raise Sedition, Rebellion, and Discontent, among the People. To which Resolution all the Lords agreed. And then many of the Lords declared, that some of the *Puritan* had raised a false rumour of the King, that he intended to grant a Toleration to *Papists*, the which offence seemed to the Justices grievously finable by the Rules of Common Law, in the Kings Bench, or by the King and his Council, or now since the Statute of 3 H. 7. in the Star-Chamber. And the Lords each by themselves publickly declared, that the King was Discontented with this false Rumour; And the day before had made a Protestation unto them, that he never intended it; and that he would loose the last drop of Blood in his Body before he would do it. And that he Prayed to God, that before his Issue should maintain any other Religion than this that himself maintains, that he would take them out of the World.

Anno XIII. Caroli II. Regis.

In an Act Entituled, An Act against *Tumults* and *disorders*, upon pretence of preparing or presenting publick Petitions, or other Addresses, to His Majesty, or the Parliament.

There is this Preamble and Clause,

VVERAS it hath been found by sad experience, that *Tumults*, and other disorderly soliciting, and procuring of hands by private persons to Petitions, Complaints, Remonstrances, and Declarations, and other Addresses to the King, or to both, or either Houses of Parliament, for Alteration of matters established by Law, redress of pretended grievances in Church or State, or other publick Concernments, have been made use of to serve the ends of factious and Seditious persons gotten into power, to the violation of the publick peace, and have been a great means of the late unhappy Wars, Confusions, and Calamities in this Nation; for preventing the like mischief for the future;

Edit Enacted, &c. That no person or persons whatsoever, shall from and after the first of August, 1661. Solliefe, labour or procure the getting of hands, or other consent of any persons above the number of 20, or more, to any Petition, Complaint, Remonstrance, Declaration, or other Address to the King, or both, or either Houses of Parliament, for alteration of Matters established by Law in Church or State, unless the matter thereof have been first consented unto, and ordered by three or more Justices of that County, or by the Major part of the Grand Jury of the County, or Division of the County, where the same matter shall arise at their publick Assizes, or General Quarter Sessions, or if rising in London, by the Lord Mayor, Aldermen, and Commons, in Common Council assembled; And that no person or persons whatsoever shall repair to his Majestys, or both or either of the Houses of Parliament, upon pretence of presenting or delivering any Petition, Complaint, Remonstrance, or Declaration, or other Addresses accompanied with an excessive number of people, or at any onetime with above the number of ten persons, upon pain of incurring a penalty, not exceeding the sum of 100 pounds in money, and three Months Imprisonment without Bail & Mainprise for every offence, which offence to be prosecuted, &c. See the Act at Large.

Anno XIII. Caroli II

In an Act Entituled, An Act for safety and Preservation of His Majesties Person and Government, against Treasonable and Seditious Practices and Attempts.

There is this Clause,

Edit enacted &c. That if any person or persons whatsoever after the 24 day of June 1661, during his Majesties Life, shall malitiously, and advisedly publish or affirme the King to be an Heretique or a Papist, or that hee deavours to introduce Popery; or shall malitiously and advisedly, by writing, Printing, Preaching or other speaking expels, abhors, utters or delects any words, sentences, or other thing or things, to incite or stirre up the people to hate or dislike of the Person of his Majestys, or the established Government, then every such person and persons being thereof guilty, shall be disabled to have or enjoy, and to hereby disabled, and made incapable of having, holding, employing, or exercising any place, office, or promotion Ecclesiastical, Civil, or Military, or any other imployment in Church or State, other then that of his Peerage, and shall likewise be lyable to such further and other punishments as by the Common Laws or Statutes of this Realme may be inflicted in such cases, &c. See the Statute at Large.

London; Printed for Thomas Burrell in Fleet-Street, 1679.

8127.61
K. Gibbon (J.) Blue Marle.

A Touch of the Times.



TWO LETTERS

Casually Intercepted.

The First, From the Author of a late Pamphlet Intituled, Day-Fatality: To the supposed Author of the Weekly Packet of Advice from Rome.

The Second, The ANSWER thereunto.

Returning out of the Country, I was shewed a Pamphlet of yours, Wherein you made Reflexion upon me as a *Two Penny Scribler*; with other Unhandsom Termes. I am told you Write for a Living (*Sedulitatem tuam laudo*) and yet your Books are but *Pence apiece, &c.* to unbraid my *Two Pence*. I Wrote mine for no Reward or Gain; and if you understand Latine, you may know when I did it, and guess upon what Account: It being Compil'd shortly after his Highness Recess, Upon a Duty I owe to Him as being the KING (my Master's) only Brother. I proffered it to several, to do *Gratis*, but none durst till the Press Open, and Parliaments Dissolution.

I'll assure you, its Impression was upon my Contribution, without any designe of Profit.

You made a Damnable Reflexion upon the Duke's Safe (therefore I say Happy) Arrival, (taken Notice of by more than my self); and for which (no Doubt) you must give Account to Greater Persons than the *Gotham Author* (who is no *Red-Letter Man*) as you would have it.

And whom also you have injured in this Particular; In hitting him in the Teeth, with the *Second of September*; when as he himself Acknowledges it *A Dismal and Unhappy Day*, not only to the *City of London*, but consequently to the whole Kingdom, [pag. . . Paragraph the last.]

I shall then (and not before) prove an Impertinent Coxcomb, when such as you, come to have the Rule of that Providence, that Attends his Royal Highness; and will then apply to my self, your *1 Kings 22. & 22, 23. verses*.

I have made Enquiry after you, and find you were Bred an Attorney; as such, you cannot but have (at least) some little kind of *Grammar-Learning*: Read Then.

*Reges ac ipsis ortos reverenter habeto
Ranaque desistat torvum irritare Leonem.*

It was at the Printers Request, I set my Name: But I Faith Sir, I would you were out of Harmes Way as well as he is. (You know what I mean.)

Enquire for me (if you have any thing to say to me) at Mr. Bilingfies a Stationer near the *Exchange South Door*, (I am not unknown to Mr. Stephens, belonging to

the Kings Printing-House, and one of his Majesties Postivant Messengers) or Mr. Philip Foxcroft belonging to the Printing-House in Little Britain. And my Name is

Septem. 15. 1679.

JOHAN. GIBBON.

The Answer.

Most Illustrious Unknown!

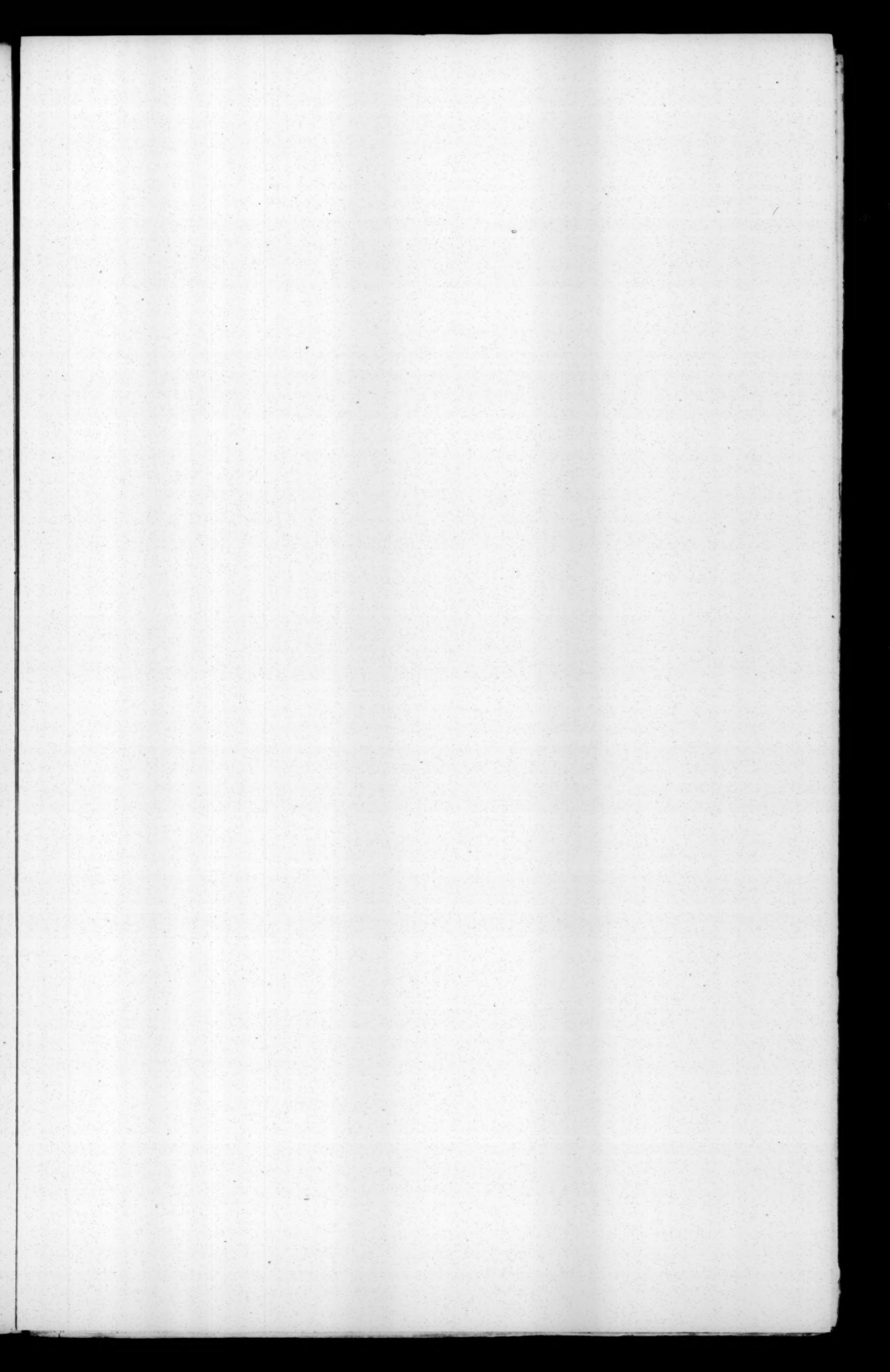
At Night I received a Paper which you did me the Honour to send, or (perhaps out of Good husbandry) bring me. What that meant I cannot thoroughly comprehend, if you imagine me to be the Author of the *Antipapal Patriot*, be Convinc'd the *small Intelligencers* (possibly some of those your good Friends you mention) may have deceived you: For, I am told the same is written by I know not who, with *Three Capps a piece*, your small Wits of St. Omer's tis like will call 'em *Legion*, for, its confidently Aver'd, they are many. If you are not a *Papist* I am glad of it, not for my own sake, but yours; but must needs tell you, you are then one of the most *Unfortunate Protestants* that have writ Pamphlet since the Reign of Mr. L'Estrange Expir'd. You say you have inquired after me — — *Sedulitatem tuam laudo*, (to return you one of your own scraps, for I mortally hate to be endepted to any Body for *Pedantry*) but I fear the pains in that, as well as in your printed *Labours*, prov'd to little purpose. What a company of *Raskals* were these *Printers* that they would not break an *Act of Parliament* to Oblige the *World*, (and the *Bog-houses*) with such an *Excellent Piece*; and then at last, to make you pay *Contribution* too, (as you say you did) towards *Printing*, really Sir, that was unkind; and a man were better write for a living (as you are told, you know, or rather know not, who does) than scribble to *undoe* ones-self, which must Infallibly be your *Fate*, If on such unconscionable Terms you publish any more such *ear*. For since an *Inundation* of *VVit* and *Latine* is as mischeivous, as that of the *Sea*, 'tis most wise mens Opinion, That the *Fee Simple* of an Author will never turn to any more Account to you, than the *Land in the Marsh*, did. Dear Sir, Consult *Extra Pater* next bout. Did not you begin that, That *Fatality-work* on a *Chidermass-day*? As for your terrible *Reges ac Ipsi*, &c. I carried it, late as it was last Night, to a *Pedagogue* for Construction, who tells me the English of it is, *That 'tis good sleeping in a whole Skin*. Now I must profess, That though I Love and Revere my *King*, as well, and would venture my Blood to serve him against *Rome*, or *Geneva*, as freely as any *little Fellow* between *Barwick* and *Dover* Peer, yet I cannot very Cordially brook any of the *Popes Subjects* (as such) be they what they will; though in other respects, I honour them as much, and somewhat more than any that shall go about with *Freaks* and ridiculous *Flim-flans* to flatter them. I like your humour rarely well for *Swearing* with your Pen, though I must, to deal plainly (as you know Friends should do,) tell you, tis not altogether so *Jantee*, as by *word of mouth*. For observe me, If I, that am but a *bad Reader* (though my *Grannum*, and my *Grammer* (as you note right well) might teach me at least some little kind of *Learning*) should not happen to *Tone* *I Faith* luckily in pronunciation, Then would the *Grace* of that Expression be utterly lost. As for the wishing me out of *Harms-way*, 'tis most Obligingly done, but I beseech you do not you give your self the trouble of putting me out of the way, (the Phrase is known) *alamode de Godfrey*, were I not assur'd under your hand that you are none of the *Bloody Letter*, I should not like those Menacings. But to obtain your favour, I do assure you, If you please to Write an Hundred and Fifty more such Volumns as the *Last*, I will henceforward never so much as directly or indirectly read one of them.

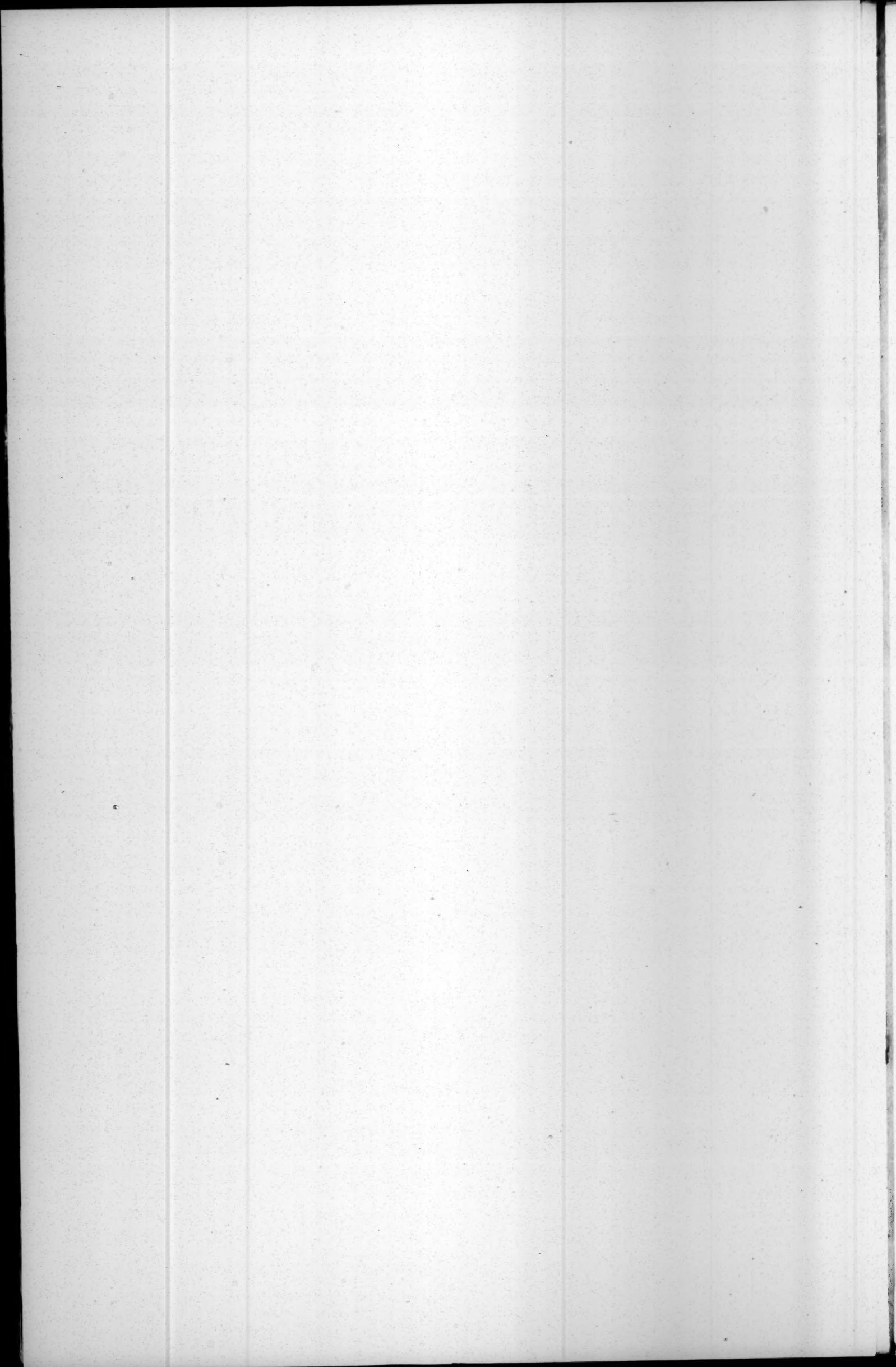
This is all at present, besides my love kindly remembred to you, and my respects to *Philip Foxcroft* (who for ought I know may be your *Godfather*, for I never heard of him before in my Life) so hoping that all our friends at home, and going abroad are in good health: I rest

Septem. 17. 79.

Your much obliged Servant, and my
Name (lest you should have forgot it) Is

H E N. C A R E.





8122.1

Some of the most material Errors and Omissions in the late Printed
Tryals of the Romish Priests at the Old-Baily, Jan. 17. 1679.

K To the READER.

Finding in the humour of this Age, nothing more frequent than (in Printing of Tryals) wilful or ignorant mistakes and omissions; witness Mr. Reading's Tryal, (and the rest) where Mr. Just. Wild told Bedloe, God forgive him, he was perjur'd; by Bedloe's Interest, that was thought fit to be omitted in his Printed Tryal: I thought it my Duty to rectifie the Mistakes in these last Printed Tryals, especially as to what concerns Mr. Anderson, having it from an impartial Protestant Pen, who stood by him as he spake it. Those Scribblers who (as my L. C. J. hath well observed) write for Bread, without any respect to Truth, have only this to say for their Mistakes, That Mr. Anderson, by reason of his weakness, might easily have been mis-understood. Well, admit it; But why Bedloe's open Perjury about Mr. Anderson's Father omitted? and why Mr. Anderson's Appeal to Capt. Rich. if that was not true what he urged against Dangerfield? with many other material Omissions, as in this Supplement you will see; why these passages, I say, were omitted, truly I cannot tell: unless Dangerfield had the same Influence over those Scribblers, or the Printer, that Bedloe had in Printing Mr. Reading's Tryal; or else foreseeing that his most Gracious Majesty would either Pardon them, or Reprieve them, thought they need not prove so sincere in the relation of what the Prisoners said for themselves; but it proves otherwise, and their malice reflects on none but themselves; for, *Magna est veritas & prævalebit.*

Some material Errors and Omissions, &c.

Page 6. line 7. *Anderson.* My Lord, for my staying in the Kingdom, I had the Kings express Command, and an Order from the Council-Board: In the year 71. they ordered Mr. Peter Welsh, and my self, with four or five others who had in writing asserted His Majesties just Rights over all his Subjects, whether Protestant, or Papist, against those so frequently imputed Usurpations of the Court of Rome. After this Plot was discovered, I came to the King, being afraid of being involv'd in the general Calamity, and said to him, *Sir, I desire to know what to do?*

P. 16. l. 23: *Anderson:* My Lord, I that am but a poor little *Individuum*, who am born with an innate and implicite Obedience to my King, pray judge whether it lie in my power to dispute with Him and his Council, whether they can legally do this or no? or that I ought to obey the Kings Command. My Lord, I am put upon a hard *Dilemma*; if I (notwithstanding His Majesties Command to the contrary) go out of the Kingdom, then the severe imputation upon us, is urged against me, That I have, with my Religion, renounced my Natural Allegiance: And if I stay, then by the Law, (as you tell me) I forfeit my Life.

P. 8. l. 31. *Anderson.* No, I won't. Pray do not interrupt me; I perceive you have a Pick against my Life, and it may be I am as ready to give it, as you are to desire it; I wish that all the punishments of Hell and Damnation may come upon me, if ever I open'd my mouth to this Rogue for one farthing, or about any such business in the World.

P. 9. l. 11. *Anderson.* But my Lord, this one thing I have to say against this Rogue; there is a Statute, made since his Majesties Happy Restauration, which judges what shall be Treason during his Majesties Life: And after enumerating the Crimes, and directing that the Offender *shall be convicted by two Lawful, adds, and Credible Witnesses:* as if the prudence of our Legislators, which brings good out of evil, and measures the Subjects future safety, by past practices, judges that clause necessary, and Credible.

P. 16. l. 37. L. C. J. You must not do thus, abuse persons with words, without proof. *Anderson.* What, to prove it is day?

Mr. Just. Pemb. He must not be suffer'd so to do.

Anderson Why here is Captain Richardson, (taking him at the same time by the shoulders) knows what I say to be true: Come speak, you have been familiarly acquainted with that Rogue, (pointing at Dangerfield.) [Capt. Richardson laughing, *I must not witness.*] My Lord, I will do thus no more, indulge a little to my innocency and infirmity.

Mr. Just. Pemb. You don't seem to have so much infirmity upon you.

Anderson. My Lord, I will produce that worthy Gentleman Col. *Mansell*, whose innocent

uent Bloud was designed to be shed by that Villain; who stood qualified then (as he doth now) with that magnificent Title of the *Kings Evidence*; but as soon as Colonel *Mansell* urged, that he was Pillory'd twice, &c. our worshipful *Kings Evidence* was clapt up, and Col. *Mansell* left at liberty.

P. 10. l. 6. *Anderson.* 'Tis very true, I did it; but, my Lord, I will shew you, Mass is no proof of a Priest: for, 1. the Statute makes a difference between saying Mass, and being a Priest; in punishing Priests, with Death; but saying of Mass, with a pecuniary mulct of 200 Marks, and a years Imprisonment.

P. 16. l. 29. *Anderson.* I understand by the *Laws of England*, that I am tryed upon a Statute, which makes Priesthood a Crime. Now I will ask Mr. *Oates* a Question; Mr. *Oates*, can you prove that I received Orders from the See of *Rome*? You are to prove by this Statute three things against me: I am tryed upon a Penal Statute, which ought to be proved strictly against me, and construed most favourably on behalf of the Prisoner.

P. 17. l. 13. *Anderson.* My Lord, how comes it to pass that I did not come here in a Yellow Coat; and was not arraigned for a Fool, and not for a Traitor? if I am a Priest, that I should tell him I was such an one?

P. 16. l. 23. Strictly and in favour of the Prisoner.

P. 16. l. 29. Mr. *Bedloe*. He is a Priest, and an *Englishman*, if his Mother be honest, and he honestly born; for he is Mr. *Anderson's* Son of *Oxfordshire*, a Gentleman of 2 or 300 l. a year; I know him and his Father very well.

Anderson. My Lord, could I but apprehend that I lay under so great a Guilt, as to have been acquainted with so great a Rogue, as this Fellow is, I would have been my own Executioner, and not have expected my Sentence at this Bar.

L. C. 7. Do you know him well?

Mr. *Bedloe*. Very well, both him and his Father; his Father is an *Oxfordshire* Gentleman.

Anderson. Now I think I shall prove the Rogue perjur'd: Is my Lord Chief Baron in the Court? Court. Yes, he is.

Anderson. Why then my Father has the honour to be well known to his Lordship, who knows this to be false.

L. Ch. Bar. No, no, Mr. *Bedloe*, he is a Gentleman's Son of Quality in *Lincolnshire*.

L. C. 7. You are mistaken, you are mistaken, his Father is a *Lincolnshire* Gentleman.

Anderson. And yet this Rogue is upon his Oath; but indeed all his Life is full of such mistakes.

Mr. *Bedloe*. I don't know, my Lord Privy Seal's Nephew told me so. [Note Mr. *Bedloe's* manifest Perjury.]

P. 12. l. 34. *Anderson.* My Lord Chief Justice, I will bring Witnesses to prove, that I did never say Mass at *Wild-house*, nor went to the Chappel; for some (forsooth) would needs have me to have been Excommunicated for writing for the Kings Temporal Jurisdiction over all his Subjects, (independent of the Pope) as appears by a Letter of the Bishop of *London* on my behalf, to Sir *Clement Armiger*.

P. 13. l. 26. *Anderson.* Nor would I tell a Lye to take away the Life of the greatest Villain upon Earth; No not that Rogue, (pointing at *Dangerfield*:) but my Lord, I protest, &c.

P. 14. l. 2. *Anderson.* I suppose the Gentlemen of the Jury being apprized of these my Exceptions to these Witnesses, notwithstanding give credit to them, whom perhaps they would not trust for 6 d. in their Shops, and make themselves their Compurgators; & as in waging Law, do take it upon their Conscience, that what these Rogues say is true.

P. 17. l. 12. *Anderson.* That the Clerk does at Mass, he gives Absolution.

Much more Mr. *Anderson* would have said, if his great indisposition of health had not hindered him; or Mr. Justice *Pemberton*, by his too frequent (as vehement) interruptions would have permitted him.

P. 20. l. 7. *Corker.* I would not tell a lye, though I should thereby save my life; and I do again protest before God and the Court, I never in my life said Mass, or heard Confessions at *Somerset-house* Chappel, nor at Mr. *Paaston's* in *Duke-street*. And as to the *Savoy*, seeing I will be sincere, I shall only say, that as my denial will not clear me, so I beg I may not be my own Accuser. At which several persons gave a Hum, as approving of his sincerity.

L. C. 7. Here is one hath swore it. *Corker.* 'Tis only *Oates*, my Lord.

P. 34. l. 20. Mr. *Prance*. I know he is a Priest, and have heard him say Mass at the *Venetian Ambassador's*, and at Mr. *Paaston's*, and he went by the Name of *Johnson*.

Recorder. Did you go by that Name?

Parry. No, I never went in my life but by my own Name *Parry*, that is my Name, whatever he says, and I am not ashamed of it.

P. 34. l. 46. *Parry.* I have no reason to forget my self, for I never did any such thing, for I never brought or sold to him any Chalice, or any such thing, and besides suppose I had, that doth not argue that I am a Priest.

L. C. *J.* No, but if he were so holy as to touch the Chalice, he would be a Priest.

P. 35. l. 5. *Parry.* I was never in my life at the *Venetian Ambassador's*, nor at Mr. *Paston's*, nor at *Wild-house*.

P. 35. l. 8. L. C. *J.* Can you swear that he is the man? *Bedloe.* No.

L. C. *J.* Then set him aside.

P. 36. l. 1. Mr. *Prance.* Yes; and I heard him confess himself to be a Priest.

P. 36. l. 3. *Parry.* Tis false.

P. 35. l. 46. *Parry.* I know not Mr. *Johnson*, my Name is *Parry*; I hope it is not just I should be hang'd for another person.

P. 36. l. 12. And then for the private Room, what Room of the House was it? (This Mr. *Parry* said, in *Answer to Dr. Oates's Testimony about the private Room in Wild-house*.)

P. 37. l. 46. *Jacob.* No, we did.

P. 38. l. 4. *Parry.* I would ask Mr. *Oates*, and desire him to answer me to it, what he did de- pose against me before my Lord *Shaftesbury*, viz. that he heard me say Mass in *Wild-Chappel*, and there heard Mr. *Collins's* Confession, and now he says, it was in a private Room; now I have it to shew that I did not Officiate there, nor frequent the House.

P. ib. l. 9. L. C. *J.* Who is it that will prove that you did not come to the House?

Parry. The Ambassador's Servants.

P. 38. l. 49. *Parry.* He is one of the Servants to my Lord *Egmond*, and he lived in the House, and he knows that by his Master's Order all his Domesticks were examined, and all protested they neither knew nor saw me ever in *Wild-house*; all which I have under his Hand and Seal to shew, (and so pluckt it out of his Pocket.)

L. C. *J.* It signifies nothing.

P. 39. l. 49. *Starkey.* He tells me of Priests Habits; what are they, Sir?

L. C. *B.* What Habit had he on?

Dr. *Oates.* A Thing about his Neck, and a Surplice, and a Thing about his Arm; he had a Surplice girt about him.

Starkey. I know you not; and I perceive you neither know what a Priest's Habit is, nor the difference between his Habit and his Ornaments. A Priest's Habit is a Cassock down to the ground, and a fide Cloak; the Ornaments of a Priest are not a Surplice, (as *Oates* says) but an Albe that falls to the ground, and other things besides that.

P. 40. l. 6. *Starkey.* And how did you know that I said Mass? Did you know that I took Orders? For if I took no Orders, it was no Mass; for it is the Priest makes the Mass, and not the Mass the Priest; and then if I were no Priest, it could be no Mass.

Mr. *J. Pemberton.* That is a pretty Argument indeed: Do any but Priests say Mass?

Starkey. I can bring instance of a Gentleman in this Town, a private Lay-man, who said Mass about this Town, and he was a Protestant, and at last he stole the Chalice, (his Name was *Gardner*.)

Mr. *J. Pemberton.* He did well, did he not? Is that your use?

Starkey. Yes, with such Priests as he.

P. 40. l. 24. Mr. *Prance.* My Lord, I heard him say Mass at my Lady *Somerset's* in *Lincolns-Inn Fields*, and at Mr. *Duncomb's*, that taught School in *Princes-street*.

Starkey. As I hope for mercy from Almighty God, I was never there in all my life (except *Pantly*) her House in *Gloucestershire*.

P. 16. l. 33. Mr. *Prance.* Did you know one Mr. *Duncomb* that is dead? *Starkey.* Yes.

Mr. *Prance.* Well, I heard you say Mass at his House.

Starkey. My Lord, I was never at Mr. *Duncomb's* in my life, but at 3 or 4 a Clock in the afternoon, and if I said Mass there, it was over a Pot of Ale.

Mr. *Prance.* I have heard him say he said Mass in the King's Army.

Starkey. I know neither of these two Fellows.

Mr. *Recorder.* Come, I would fain see whether you Priests and Jesuits can speak one word of truth or no: Come, Mr. *Starkey*, did you ever say Mass in the Army?

Starkey. I never did: But pray give me leave to speak; I appeared for the King, when he had not above 500 men in appearance for him; I am but a younger Brother, (second Brother to *John Starkey* of *Darley* in the County of *Chester* Esq;) and yet with an Annuity of sevenscore pounds a year, which I bought, and other Moneys which I had, I spent above 4000 l. in the King's Service, (which I bled for before I had it) for I got it in another Monarch's Service; I lost my Leg for him by a Cannon-shot, and so spent my Estate to that degree, that that day

when I received my Sentence of Banishment, I had but three half Crowns in the World, which were given me that same morning by two Friends.

P. 40. l. 41. *Starkey.* Pray, my Lord, give me leave to add something more: I was banish'd for 14 years into *France*, because I refus'd to take an Engagement never to bear Arms again for the King; I did discover to this King a Plot design'd against his Life, State, and Government, I suffer to this day for it; and I delivered (into his own Hand) 11 Articles of High-Treason against the Plotters and their Abettors.

P. 41. l. 3. *L. C. B.* You may be a Priest for all that.

Starkey. But, my Lord, by the Civil Law it is a Conclusion, that although a man be a Traitor, and in the same Plot, he is to be indemnified for discovering the Conspiracy against his Prince; much more for discovering another, (that I was not a Party in.)

P. 41. l. 20. *Starkey.* If I was there, sure there was some body else besides my self, I did not say Mass alone; produce but one Witness for you, then I'll submit.

P. 44. l. 28. *Anderson.* I can say this, I would have gone out of *England*, but the King kept me here, telling me, I should not go; and I had a Protection from the Council-Board. The Bishop of *London*, when I was taken first, sent a Letter to Sir *Clement Armiger*, that neither I nor my Books should be meddled with, that I had written for the King and the Government, for which he conceived I might be excommunicated at *Rome*, and that I was then under a special Protection of his Majesty and Council; and when I was again taken and put in custody of the Horse-Guard, the Duke of *Monmouth* sent Sir *Thomas Armstrong* to have me freed again; I begg'd of the King that I might go, said I, I won't expose the King to the worst of Rabbles; but he told me, I should stay in *England*, and Mr. *Peter Nelke* and I had Orders from the Council, he one and I another, to stay.

P. 48. l. 5. *Parry.* What have I to say for my self? I have this to say, That those that did depose against me, did not say one word of truth as to their Allegations, I take God to witness for it; I am a just man, and thank most heartily the Court for what they are to pronounce against me, and I am as ready to suffer, as any man may be to have me to suffer, for it is God's Glory, and his Cause. Then I inflicted upon two parts, and complained, First, Of Sir *William Turner*, that being brought before him by Mr. *Prance*, and shewing him my Protection under an Ambassador, and I professing my self a *Frenchman*, he slighted it, which I held to be a manifest breach against the Law of Nations. Secondly, I was wronged by Sir *William Waller*, when (in his Examination of me with Justice *Warcup*) in the Pies yard, *Newgate*, he threatned me with Irons, &c. if I did not take my Oath I was not born in *France*, and I refusing, (which none could be compelled to) for 'twas my Opponents part to prove the contrary; and who can prove me to be other than a *Frenchman*? *Mr. Recorder.* No body can; we believe you to be an *Englishman*.

Parry. If I be a *Frenchman*, I am not subject to the penal Laws.

P. 49. l. 21. *Starkey.* In the first place, *Mr. Recorder*, here is the man (pointing at Mr. *Prance*) hath sworn two lies at one breath.

P. ibid. l. 31. *Starkey.* Because there are hundreds, perhaps thousands, that have suffered death for it.

P. 80. l. 1. *Starkey.* I was threatned my life and liberty by the Plotters:

P. ibid. l. 13. He took me in his Arms, and told me, you are welcome.

P. ibid. l. 26. *Starkey.* *Mr. Recorder*, I have wished an 100 times, and wish now, that if there were any Commissions, as is pretended, the first that had delivered one to me, should never have delivered a second; for I would either have brought him to justice, where he should receive his reward, or else I would have kill'd him in the place: Tell the King, *Mr. Recorder*, that I say so.

P. ibid. *Starkey.* If the King does not own what I told you, then count me the greatest Knave that ever you spoke with!

P. 81. l. 11. *Mr. Recorder.* *Mr. Starkey.* What can you say for your self?

Mr. Starkey. *Mr. Recorder*, I have here (plucking it out of his Pocket) his Majesty's gracious Pardon, of the 25th year of his Reign.

Mr. Recorder. I allow that, but you have stay'd here since:

Starkey. Why then, *Mr. Recorder*, pray will you advise me what to have done? Nature teacheth all men to shun danger, for I was threatned with Life, &c. if I stay'd in *France*; whether should I stay there, or return to my native Country with my King? Now, *Mr. Recorder*, I desire to know what you would have had me done?

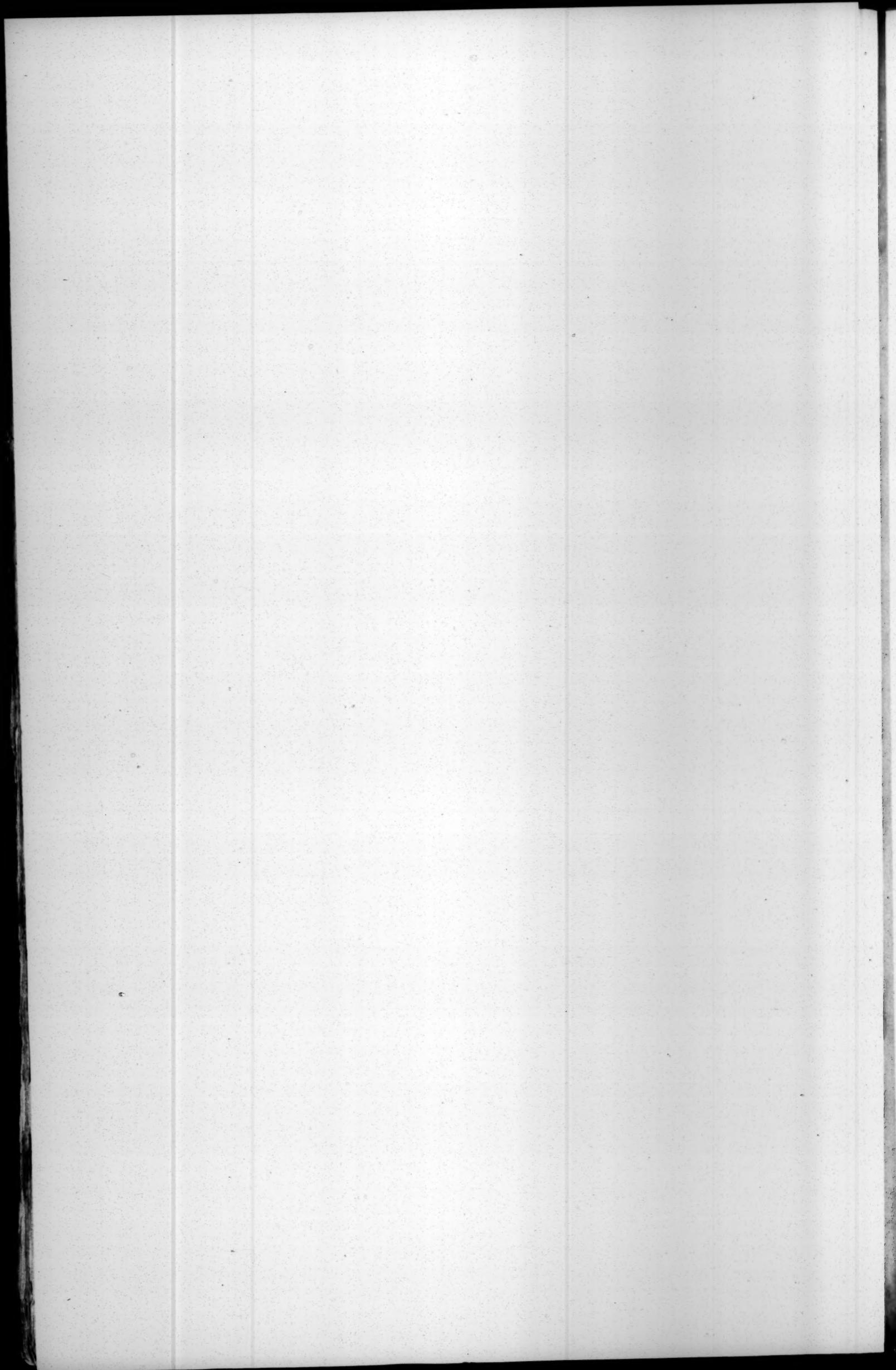
Mr. Recorder. I shall acquaint the King, and will do you all the kindness I can with him:

P. 53. l. 13. *Starkey.* *Mr. Recorder*, Give me leave to speak one word: If any one should have held to me that Position, that it is lawful to depose and murther Kings, I would have kill'd him in the place: Tell the King, *Mr. Recorder*, I say so.

P. 53. *Mr. Anderson.* It is my comfort, that no one of common sense can believe it:

After the Sentence was pronounced;

Parry. *Te Deum laudamus, te Dominum confitemur.*



SOBER
AND
Seasonable Queries
Humbly offered to all
GOOD PROTESTANTS
IN
ENGLAND,
In Order to a Choice of the
New Parliament.

I. Whether the Kingdoms of England, Scotland and Ireland, are not designed for Destruction by the Hellish Conspiracy of the bloody Papists, as hath been declared by two Parliaments, and sufficiently proved by the King's Witnesses before the Judges of this Kingdom.

II. What posture of Defence extraordinary is the City of London and Nation in at the Discovery of so Hellish a Plot, to defend themselves from the Insurrection of Papists at home, and Invasion from Papists abroad suitable to the desires of a Loyal Parliament.

III. Whether Prorogation and Dissolution of Parliaments at such a time as this doth not fill the hearts of Protestant Subjects with evident fears of Destruction, and gives the cursed Plotters too much ground to believe that their day is coming.

IV. Whether have we not great reason to fear that the Papists will not hereby take encouragement to proceed in their Hellish Design to Murder the King, who they know is sworn at his Coronation to maintain and defend the Protestants Religion (and so is solemnly engaged against them) whereby they may subvert

subvert the Government, by bringing in a Popish Successor, in whom is all their help and hope.

V. Whether any Speeches to, or in Parliament, in favour of a Popish Successor, is not of direct tendency to prepare the Nation to make Tryal of it again, as if the dreadful Effects of Queen Mary's Reign were, or ever can be forgotten, whose great promises was sealed with Fire and Faggot.

VI. If so, what are we to think of them that have or shall disowne, or endeavour to corrupt the King's Witnesses: or that do indulge arraigned Traytors impudently to aspere the Justice of the Land.

VII. Whether it is not the indispensable Duty of all Protestant Magistrates whatsoever, with the People of England, to consider with themselves, and consult the Learned in the Laws what Power God and the King, and the Laws have put into their hands for the prevention of Popery and Slavery, both from themselves and posterity, lest their Ignorance and Security bring Destruction without Recovery.

VIII. Whether it will not be for the perpetual Honour of the Magistrates of London, to be first in this work, forasmuch as that famous City hath woful experience in their many dreadful Burnings, that the tender mercies of the Papists towards them is Popish Cruelty.

IX. Whether that Costly Monument erected near London-Bridge, is not to be a perpetual Land mark for all English and Forein Protestants, forever to remember 1666. September 2. when those cursed Plotters began to set fire at a Baker's-Houle in Fulling-Lane, which by their Emisaries was conducted on, for four daies together, till it laid in Ashes thirteen thousand two hundred Houses, laying waste three hundred & seventy three Acres of Land within the Walls, and above sixty three Acres without the Walls, with eighty nine Parish-Churches.

X. Whether the Spanish Invasions, 1588. and the Gunpowder Treason, 1605. together with the cruel Murders and Massacres on some Hundred thousand Protestants, Men, Women and Children, in the Netherlands, Ireland, Piedmont, and the Albigenes, be not a sufficient Warning to England, That they beseech their God, and their King, and their Parliament, That no Papist, of such destructive Principles, may dwell in our Land?

XI. Whether such a Day as this, doth not loudly call for Repentance, that Protestants have been persecuting each other, and for Unity in Affection, among all Protestant Subjects, whether Conforming or Dissenting in some lesser Points; And that as Brethren they unite in such a Combination or Conjunction as was in Queen Elizabeth's time, with good Success to defend the Crown, Religion and Kingdom, against the common Enemy of Mankind; Forasmuch as the Episcopal Protestants, as well as others, must lye down in the same Bed of Flames together, if the Pope and his Party get the upper-hand.

XII. Whether

XII. Whether it be not the Duty of all Good *Protestants*, to pray for the Long Life of the King, That He may Live so, as becometh the same Religion, it being an Enemy to all Vice, and the Maintenance of all Virtue; Forasmuch also, That the Removing of the King, (as the *Papists* call it) is the most likely way to let in *Popery*, and a Thousand other Miseries upon this poor Kingdom?

XIII. Whether it be not high time for all the *Protestants* in *England*, to Resolve, as one Man, That they will stand by and maintain the Power and Privileges of Parliament; Together with the Power and just Rights of the King, according to the Laws of the Kingdom, so as the one may not Intrench upon the other?

XIV. Whether it be not the Duty of all Good *Protestants*, to be heartily Thankful to God, for the timely Discoveries of this Hellish Plot; And also to pray, That God would preserve the King and Kingdoms Witnesses, that they may finish their Testimony, to the well-becoming to signal a Work, and humble Behaviour before Almighty God, the King and Kingdom; That they may obtain Mercy at the Hand of God, and not be Cast-aways to themselves, while they are of such a publick Use and Benefit to these bleeding Nations?

XV. Whether all the Counties, Cities and Corporations in *England*, are not at this time more highly Concerned than ever, to make Choice of such for Parliament Men, as may not Sell, but Save them, to the Happy Settlement of our present Protestant King and Government?

XVI. Whether therefore it be not the Duty of the People, to choose such as are well known to be Men of good Conscience and Courage, thoroughly Principled in the Protestant Religion, and of high Resolution to maintain it with their Lives and Fortunes?

XVII. Whether all true *English* Men ought not seriously to consider, what they trust the Parliament with, viz. their Estates, Liberties, Religion and Lives; And should they be undone in any of these, when it is too late, they may Lament themselves, That they are undone by making such a Choice as have undone them by Law?

XVIII. Whether it should not be the great Care of all Counties, Cities and Boroughs, to consider who have been formerly Pensioners or Favourers of *Popery*; And whether they are fit again to be Intrusted with their Religion, Lives and Liberties?

XIX. Whether you are not bound to consider those worthy Members of the late Parliament, who have already Faithfully served you, and the whole Kingdom, with their Persons and Estates; And now shew your Esteems of them, and Acceptance of their former Services, by an Unanimous Choosing of them again, Forasmuch as they are best acquainted with the Deplorable state of these Kingdoms?

X X Whether

XX. Whether it be not your indispensible Duties, to endeavor to make their Elections easie, by bearing your own Charges, and the Charges of the meaner sort of Freeholders, lett such as would Heartily serve you, be in time Discouraged, to undertake that great Work of preserving you and your Posterities, in your lawful and undoubted Rights ?

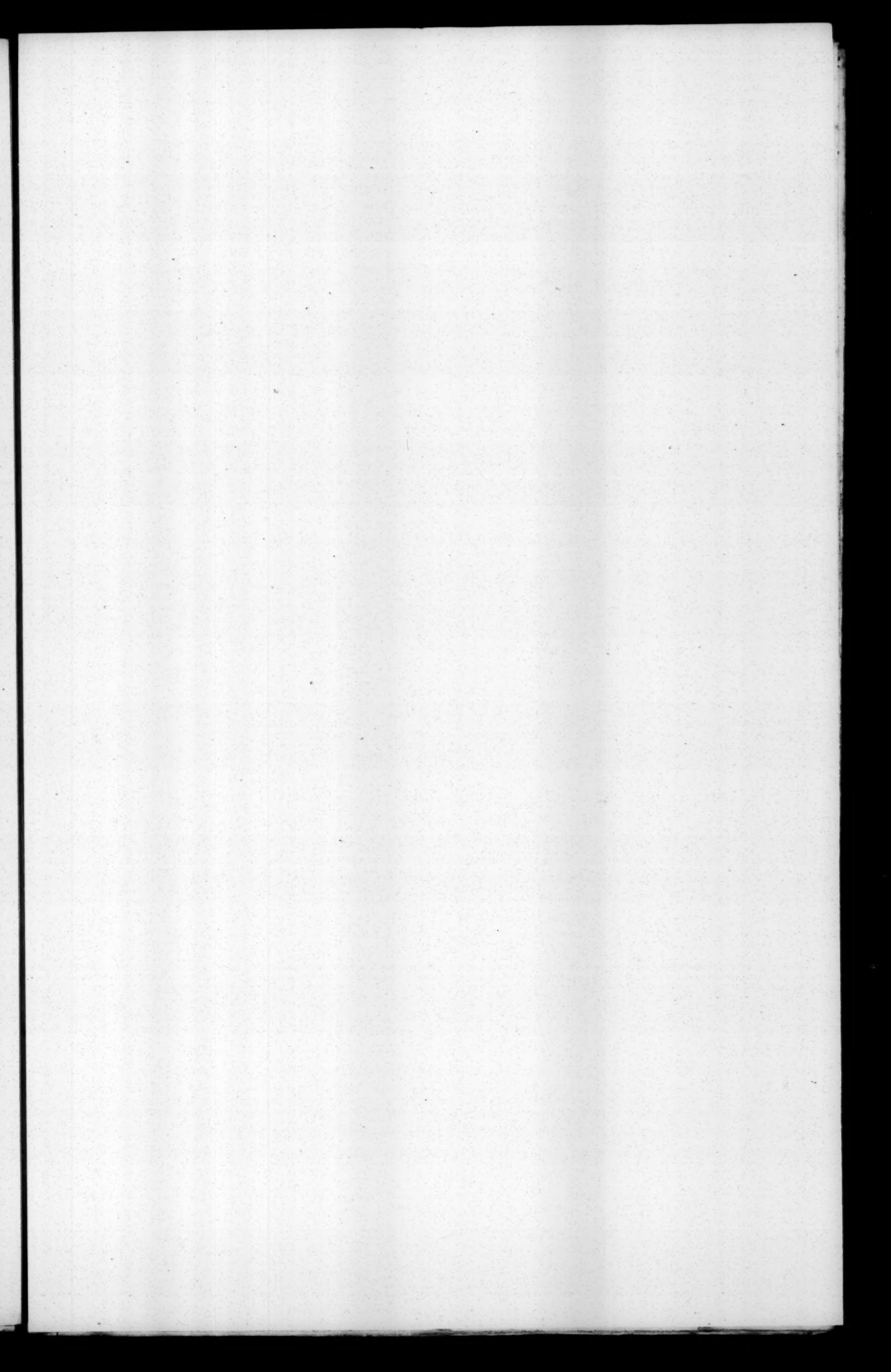
XXI. Whether may we not, without breach of Charity, conclude, That if known Pentioners do now Buy Seats in Parliament, they do not intend again to make Merchandise of all that is dear to us ? And whether will not all Freeholders and Electors, be deservedly accounted Infamous, and the Betrayers of their Countrey, who shall Resolvedly, after such Discoveries of our Dangers, and such Opportunities of being, by God's Blessing, delivered from them by honest English Parliaments, Sell themselves, their Wives, Children and Estates, for one of *Ezau's* Morsels ?

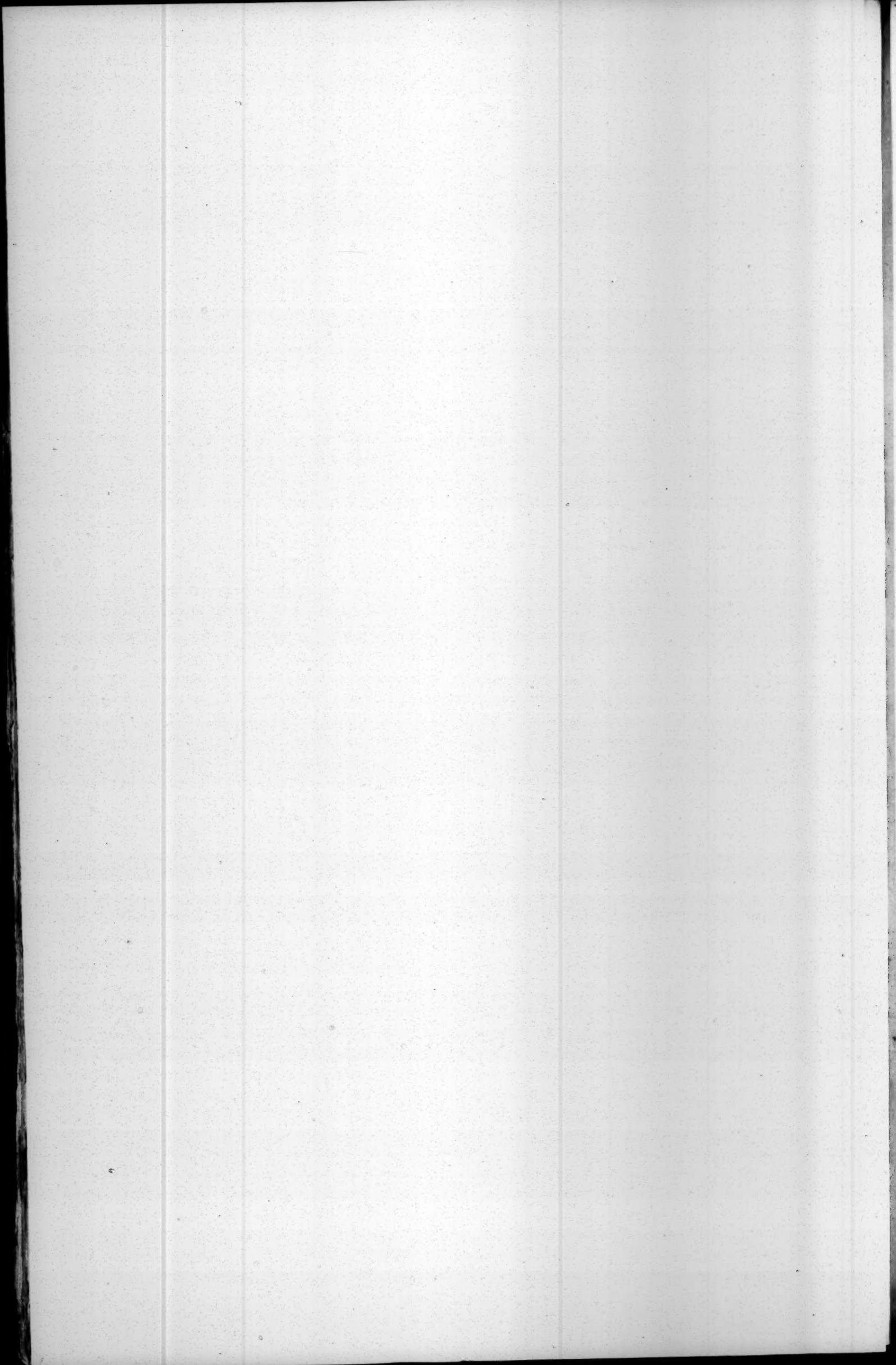
XXII. Whether it be not the hearty Prayer of all good Protestants, That the King would be pleased to hearken unto, and relieve upon the Advice of His Parliament ; and avoid all such, who seek to make themselves Rich, by making the King and Kingdom Poor : Forasmuch as the Parliament are the Great Council of the King and Kingdom ; and by them the King is supplied, out of the Purse of the Kingdom ; and they Command and Encourage the People to venture the shedding of their dearest Blood, in any Just and Righteous Cause, to maintain the King and Kingdoms Power and Greatness ?

XXIII. Whether if you will believe the Jesuits and Priests at St. Omers, That there was never any such Man as Sir *Edmund-berry Godfrey* born ; And if you will believe what his Murderers said at their Death, that they did not Murder him, then you must not believe there was any such Man as Sir *Edmund-berry Godfrey* in England ?

XXIV. Lastly, Whether if Popish Treasons and Murders, render the Papists at their Death, as Innocent as the Child unborn, who would not be a Murderer, and Popish Traitor ?

F I N I S.





P. 122. 1
11

Timothy Touchstone's R E P L Y



Sir ANONYMUS,

At Mr. *Christian's* Lodging, at the Sign of the
Naked Devil, between

HAMDEN and DANBY-Houses.

I Know you bestow the Title of Knighthood on me, in expectation it may rebound to your self, and 'tis granted ; but assured be, that many a better *Christian* —— is forc'd to go without it.

Sir *Bartholomew*, al. *Anonymus*, welcom from thy Roost.

Did I not think you had been employed in *Bartholomew-Fair*, for the setting up of Booths, Sheds, &c. I should have justly taxed you with laziness, neglect, or some other worse faculty ; but considering that, and the putting on your Fools Cloathing for the first week, to encourage the Rabble to behold your Antick postures, is sufficient to excuse : wherefore I shall only tell you, how much I admire *T. E. of D.* should infringe so much on his wit, to commit a matter of such apparent ponderous consequence, to thy silly Vindication ; for as your stile represents you, you must certainly be a more fit person to be the Fool of some Droll, &c. then to write Pamphlets, unless you could make your Compound more agreeable, and keep closer to the Matter you so impertinently pretend to Answer, which there's no Baby in the whole Fair but must needs have writ more to the purpose, then you have done in any part of yours : And as you say you are in love with my Stile, really I should have been much more so with yours, could you but have wrote in either of those damn'd serious Stiles as *Mr. Papist* or *John Presbyter* in this Age do.

But look you (said I, Sir *Anon.*) can reason come from that which has no sense ? or can any Puppy be so impertinent to take upon him to answer a truth in vindication of the E: of *D.* who does not desire nor deserve it, and that with a Scandalous Paper, wherein is not to be found one Syllable, which holds up to the subject you so fain would treat on ; wherefore how can you imagine any Reader to take you for more then this Paragraph explains you to be, or some private Centinel, in one of the Regiments of Players, Pimps, Whores, &c. which yours makes mention of : But really the saddest part of the Story is the sudden transformation you make of harmless Naked Truth ; what is Truth become so terrible a scare-crow that you can term it no better then a Naked Devil ? Nay, then I find 'twas poor Innocent Truth frightened

frighted you from the due consideration of my Paper, and has exposed you to such remarkable notches of Study, that it will be more credible to lay down the Pen, than to persist in such practices. Poor *Anon.* indeed I find thou wast put to a hard plunge, after a Months converse with my Paper, to patch up a penny worth of News. For

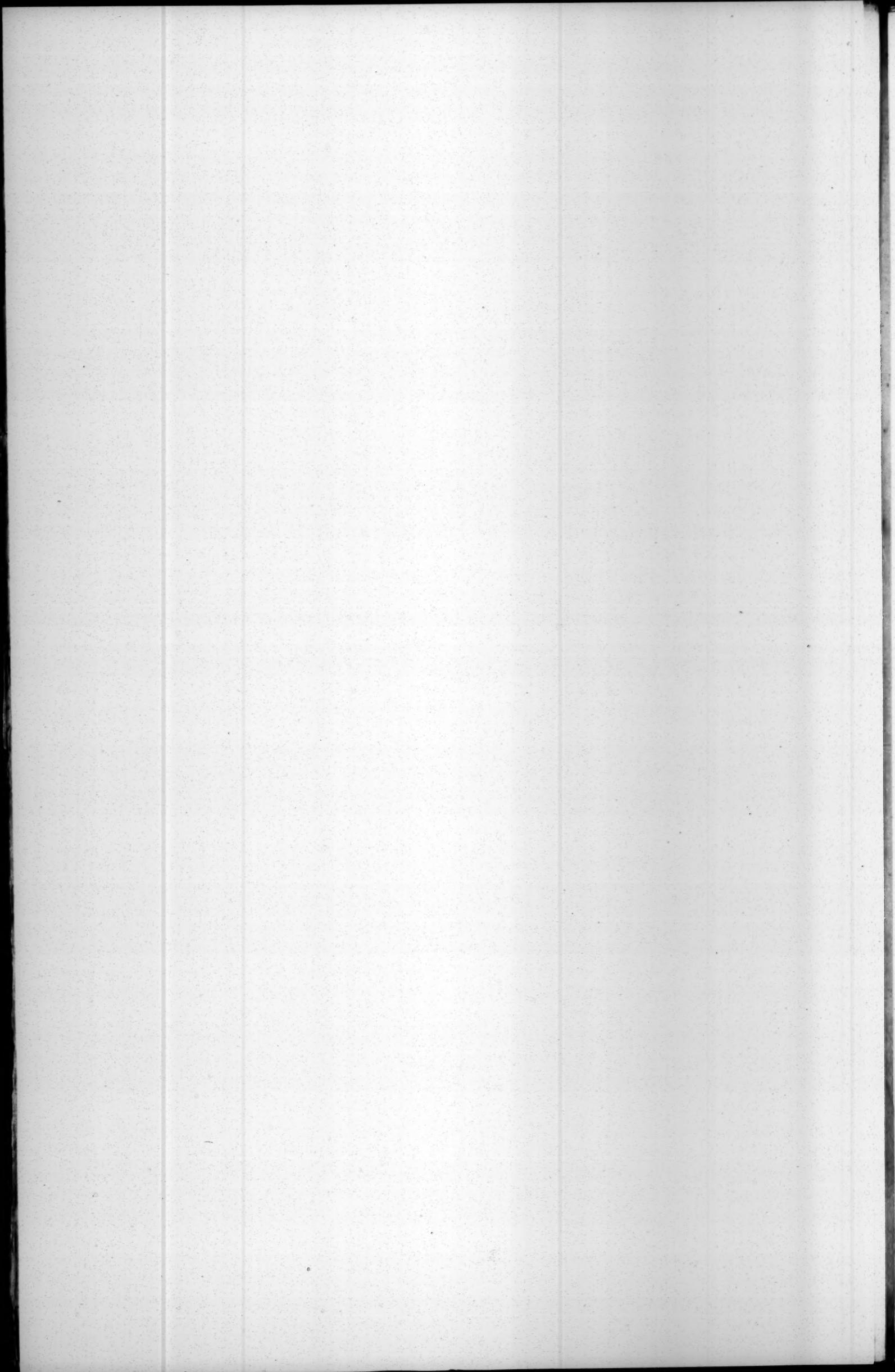
1. We are to believe thee a man of an Estate.
2. Something of a *Christian* — by your treating on St. *Pauls* Rules.
3. A well-wisher to the success of the Press, which rather then fail, you are willing to lug your self in too.

But in Truth *Anon.* I am much of your mind, that you hate both Court and Courtiers too, for it plainly appears by your *Northern Brethren* setting on foot the *Covenant in Scotland*, and your daily rebellious Stories in *Coffee-houses* (the very Cabinets of Rebellions and Factions) what you would be at, and how discontented are the whole gang of your *Rump Friends*, they cannot publickly pray for the good of a Common weal, and sow Perdition to your contentment at your Factions Assemblies, where a poor Illiterate Coxcomb, who lurks the whole Week besides in holes gathering of Venome, stands on the 7th. day up to the knees laden with the ambition of Preaching Monarchy headlong down, in *Diogenes Doctrine*; and this is the course you would take to lug in by head and shonlders *John Presbyter*, but the better to assist it would have the helping hand of *T. E. D.*

But (say I, and touch you to the quick) that will not do, nor make any thing so plain for his Lordship, as might have done the five pair of double Barreld Pistols, if not discovered, for in Naked Truth my former Author *John the Brewer* is ready to Swear, and plainly to make out against the *Stamford* Evidence, and that hireling *Kirkby*, all the tricks played at the Lodgings between *Hamden* and *Danby* houses, Sir *Edmundberry Godfrey* having that very day on which he was missing, at Eleven a Clock, passed through my Lady *Anne Cooks* Chamber, as Mr. *Christian* himself allows of; and in fine, that *Christian* at Two of the Clock in the Afternoon that day took Water from *Whitehall* Stairs with him; but as he says, and I believe, carried him to the *Naked Devil* indeed to be Murdered: Therefore do you think to make people believe *Christian* could be at that time at *Stamford*? what a Cunning Arch Rogue is this *John the Brewer*, nay and very positive too, for he knows much of the E. of D. concerns, and will perhaps prove by sound Circumstances that Sir *E. B. G.* was Murthered by the hand of *Christian* — or at least by his consent.

Now Sir *Anonymus*, take my advice, lay down your Pen, Fish not in troubled Waters, meddle not with Scepters or Crowns, or the weighty Government of Natioms, go not about either to introduce, or expel; pester not thy pate with State-affairs, but take off your *Protestant Mask*, and in Naked Truth appear with *John Presbyters* worm-eaten Face, otherwise you may be look'd upon by thy Fraternity as a Deserter, and so be thrust out to look some better way to Heaven: deal like an honest, moral, good and loyal Subject; pray for thy King and Country, with such a zeal as would more become thee, then the saying (*Honour the King*) which is to convert the Train you now belong to: put your helping hand to the Plough, and come about to me, then may you with honest *John the Brewer*, rejoice and turn your formal tone *Honour the King*, to *Let the King live*; for to Honour a King amongst you is accounted a terrible yoke, and to my certain knowledge, you and all other *Presbyters* would use your utmost endeavours to overthrow the same. This is the opinion of honest

T. T.



S^{r.} Timothy Touchstone

At John the Brewers Lodging, At the Sign

O F T H E

Naked Truth,

A T

T Y B U R N.

Honest Tim, To tell you in plain Truth, I am in Love with your Stile, for that it takes much in this Age, amongst the Commonalty, as in Bartholomew-Fair, the Fool is the wildest Man in the Play, the very shew of him is a Jest ; and any thing that's serious put under a Fools Coat must take well ; for to write damn'd serious, as Mr. Presbiter, or Mr. Papist. In this Age Sense is flung away, but your way I must applaud, for that Buffoon fashion of your Discourse, certainly is the best way of abusing persons in the World, in any sort of Notions that are to be Insinuated.

For look you (said I Mr. Tim.) Can any person be at Stampford in Lincoln shire at 2 a Clock in the Afternoon, and take water with Sir Edmond Bury Godfrey at White-ball Stairs at the same time ? I say, he may, and be as visible as Jo. the Brewer, at the Sign of the naked Devil : (for say I) to have 25000 *l. per Annum*, to mannage that Estate well, and to mannage the Government, is too much for one Man that hath other matters to consider, as a Regiment of Players, Pimpes, Whores, Fluters, Scriveners, Chymists, Presbiterians, Papists, Phonaticks, and an unconstant Temper. But this (say I) may be managed with Discretion ; and how, quoth Timothy ? I le tell you, When I am at Court, how easie a matter is it for one to follow St. Pauls Rule, to be all things to all men, to make fair promises to the busines in hand, and afterwards to know nothing of it ; then to place it on the negligence of my Servant not to mind me of it ; and to call him Rogue and Rascal for his negligence. This is commendable, this is satisfaction without doubt, to any reasonable person, and does well enough for any publick matters.

But hang it, I hate to be a Courtier, to Hauk and Hunt in the Country : To kiss my wifes waiting Gentlewoman, to ingratiate my self with the Citisons wives in Town, is a better Life behalf ;

and a Man does it with more popularity, for (say I) It's more commendable in the City to go to Church with ones own Wife, and to have his Servant follow him, with a large Embossed Bible, and to be serious, and know nothing of the matter at Church. It must needs please God, and create popularity, and graft a flourishing Presbyterian Head upon the Crabtree Stock of Popery. But let the *Church of England* be neglected, because it's not inclinable to mutation, as also those persons that are or shall pretend to be true to the King and Church, but I had almost forgot *Tim*, that those persons that are true to the King and Government, must be run down with noise and nonsense, And why? Because they advise the King not to part with any point that belongs to him of right, and that for the peoples sake and safety, and for the King to pretend to command his own Servants to obey him, and justify him when done, it's for certain Treason, but if it be not so, we'll set such a Countenance upon it, that none but a Papist durst contradict it.

Now *Tim*, i'll tell you how I manage my private Affairs; in plain truth, I hate any man of busines, except it be such as brings me mony (for I abhor dutty Acres, the Clamour of Tenants or any thing that pretends thereunto.

I had once several persons of Honour and Quality for my Trustees, that keep my drooping Estate together, but they went such formal ways to work, as I abhor'd them, being not persons of dispatch, taking the trouble of looking over Bills, casting them up, looking over Parchments drawn by impertinent Lawyers, filled with nonsensical stuff, Provoles of Redemption and such like fopperies. At which time I had a Fellow, tho *Tim*, that I imployed in my busines, that you mention, that effectually improved my Estate 1000 £ per Annum, and those Rents which were ineffectual, he made them effectual; so that my Estate was in some sort of plight. But this formal way of doing Busines, was troublesome; I therefore turned him out of my Service. (but to say trath, he was willing to be rid of me) for such a Master and such a Servant and such Trustees, you may imagine, could not well agree. But how do you think *Tim* I rewarded him. I being a man much in Credit (as any Alderman in the City) got acquainted with the famous Scriveners, and also with a cunning Rump Solicitor, who I knew to be men of busines, and Rogues that had the command of mony, for when all is done those sort of fellows are the best being men of dispatch and if they do lye and cheat, they do it without troubling me and its no matter if I pay in *pro and con* 10 and 12 per cent. ready mony is the life of all things, and if by their Designs they beat down the value of my Lands and Wood in Order to their or others purchase, for I have found a great many old cunning Rascals, that will take pains to get 3 or 4000 £ by a Purchase: It's a Credit to be in a Scrivener and Bankers Books. But the fellow that served me, I think I shall be even with him, for I have employed the Scrivener which is a man of Reputation, and possibly may be a Parliament Man, and my Rump Solicitor, now my Trustees, to tease that fellow at Law, upon pretence of cheating me, and that pretence cloak their designs, but they can make nothing of the matter. But now I think ent the Cheat will be the other way, for I being careless, did not much mind it, and I have this comfort that none will conspire my death for my Estate, but there has been abundance of dirt flung and I am sure some will stick, and I shall bear the Character, that ~~and~~ ^{and} in that minded not things of this world and so not fit for it. As for my Executors I shall give them little trouble, as for my Heirs I have none. Be now say I a good P or my repair all sorts of negligence.

Now *Tim*, I expect to hear from you, but I request that you will leave off your Fools or Knaves Coat, and disguise not your self under a Jeuitical or Presbyterian way of Living. *Do like the Church of England which Do Justice and Right*

An ANSWER To

S^r. Timothy TouchstoneAt *John the Brewers Lodging*, At the Sign

O F T H E

Naked Truth,

A T

T Y B U R N.

Honest *Tim*. To tell you in plain Truth, I am in Love with your Stile, for that it takes much in this Age, amongst the Commonalty, as in *Birtholomew-Fair*, the Fool is the wiest Man in the Play, the very shew of him is a Jest : and any thing that's serious put under a Fools Coat must take well ; for to write damn'd serious, as Mr. *Presbiter*, or Mr. *Papist*. In this Age Sen'e is flung away, but your way I must applaud, for that Buffoon fashion of your Discourse, certainly is the best way of abusing persons in the World, in any sort of Notions that are to be Insinuated.

For look you (said I *Mr. Tim.*) Can any person be at *Stampford* in *Lincoln* shire at 2 a Clock in the Afternoon, and take water with *Sir Edmond Bury Godfry* at *White-hall* Stairs at the same time ? I say he may, and be as visible as *Jo. the Brewer*, at the Sign of the naked Devil : (for say I) to have 25000 *l. per Annum*, to mannage that Estate well, and to mannage the Government, is too much for one Man that hath other matters to consider, as a Regiment of Players, Pimps, Whores, Fluters, Scriveners, Chymists, Presbiterians, Papists, Phonaticks, and an unconstant Temper. But this (say I) may be managed with Discretion ; and how, quoth *Timothy* ? I'le tell you, When I am at Court, how easie a matter is it for one to follow *St. Pauls* Rule, to be all things to all men, to make fair promises to the busyness in hand, and afterwards to know nothing of it ; then to place it on the negligence of my Servant not to mind me of it ; and to call him Rogue and Rascal for his negligence. This is commendable, this is satisfaction without doubt, to any reasonable person, and does well enough for any publick matters.

But hang it, I hate to be a Courtier, to Hauk and Hunt in the Country : To kiss my wifes waiting Gentlewoman, to ingratiate my self with the Citifons wives in Town, is a better Life behalf ;

and

and a Man does it with more popularity, for (say I) It's more commendable in the City to go to Church with ones own Wife, and to have his Servant follow him, with a large Embossed Bible, and to be serious, and know nothing of the matter at Church. It must needs please God, and create popularity, and graft a flourishing Presbyterian Head upon the Crabtree Stock of Popery. But let the *Church of England* be neglected, because it's not inclinable to mutation as also those persons that are or shall pretend to be true to the King and Church, but I had almost forgot *Tim*, that those persons that are true to the King and Government, must be run down with noise and nonsense, And why? Because they advise the King not to part with any point that belongs to him of right, and that for the peoples sake and safety, and for the King to pretend to command his own Servants to obey him, and justify him when done, it's for certain Treason. But if it be not so, we'll set such a Countenance upon it, that none but a Papist durst contradict it.

Now *Tim*, I'll tell you how I manage my private Affairs; in plain truth, I hate any man of busines, except it be such as brings me mony (for I abhor dury Acres, the Clamour of Tenants or any thing that pretends thereunto.

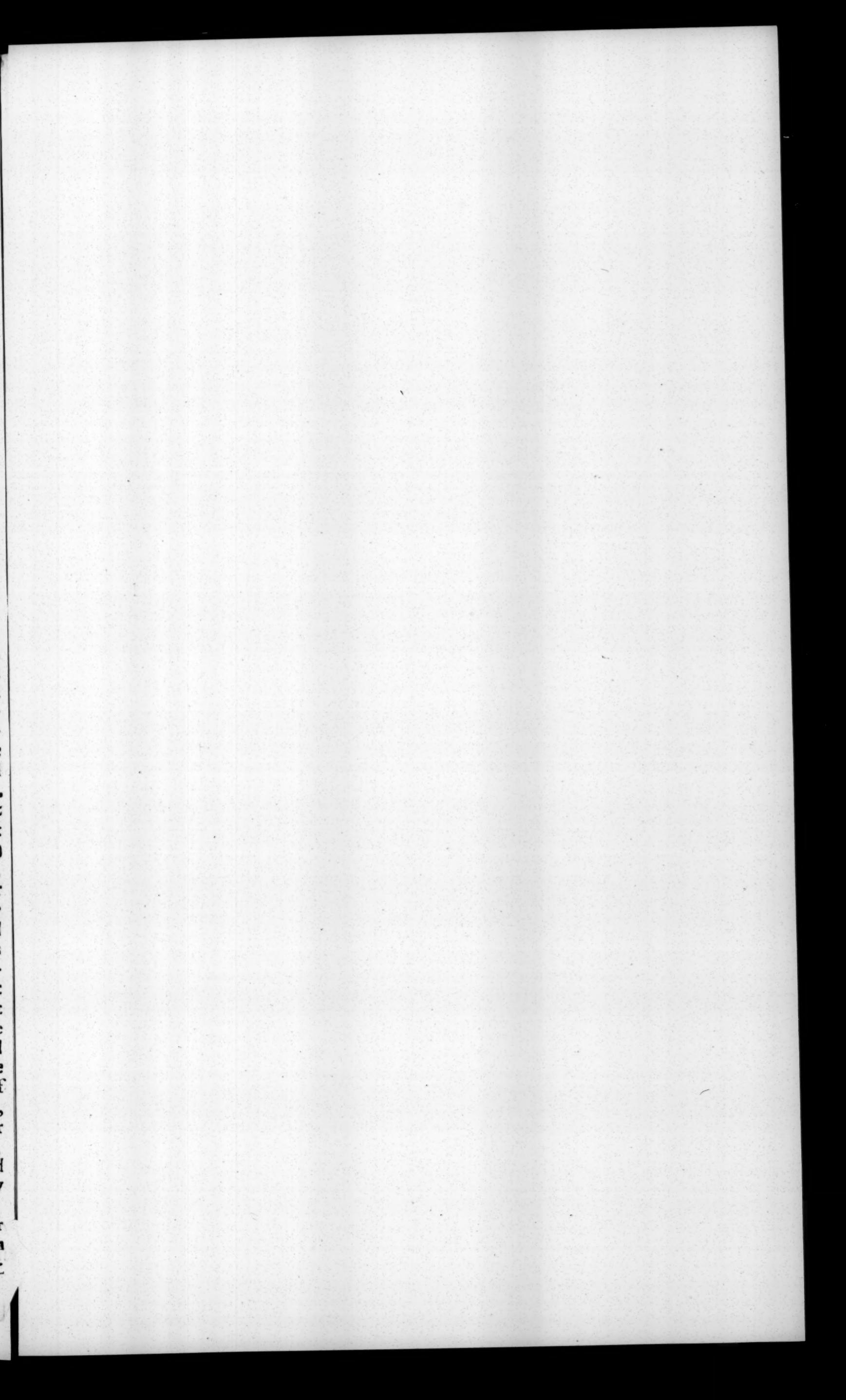
I had once several persons of Honour and Quality for my Trustees, that keep my drooping Estate together, but they went such formal ways to work as I abhor'd them, being not persons of dispatch, taking the trouble of looking over Bills, casting them up, looking over Parchments drawn by impertinent Lawyers, filled with nonsensical stuff, Provisions of Redemption and such like topgeries. At which time I had a Fellow, tho' *Tim* that I implied in my business, that you mention, that effectually improved my Estate ~~1000~~ *1 per Annum*, and those Rents which were ineffectual, he made them effectual; so that my Estate was in some sort of plight. But this formal way of doing Busines, was troublesome; I therefore turned him out of my Service. (but to say truth, he was willing to be rid of me) for such a Master and such a Servant and such Trustees, you may imagine, could not well agree. But how do you think *Tim*, rewarded him. I being a man much in Credit (as any Alderman in the City) got acquainted with the famous Scriveners, and also with a cunning Rump Solicitor,

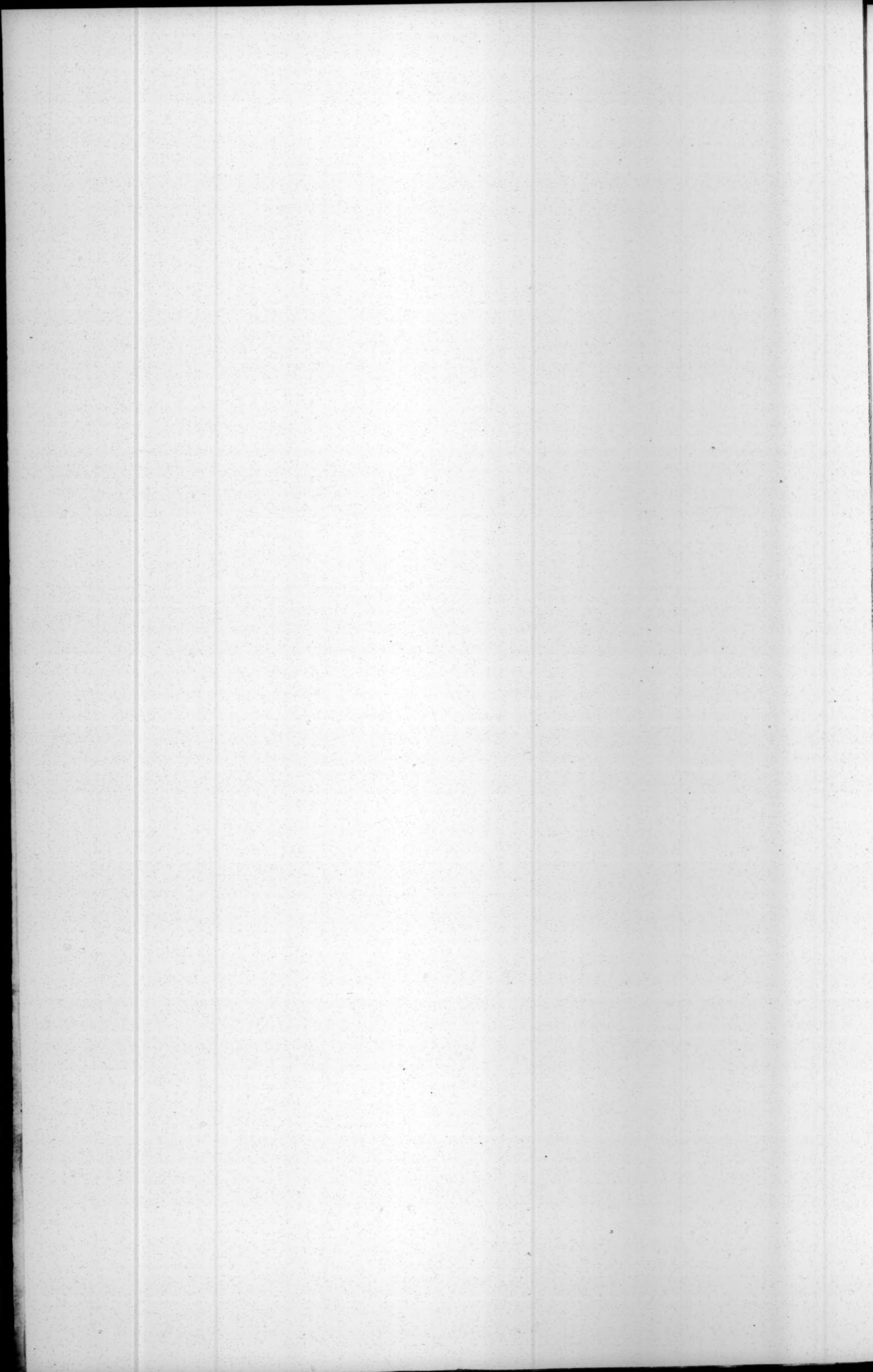
I knew to be men of busines, and Rogues that had the command of mony, for all is done those sort of fellows are the best being men of dispatch and if they live and cheat, they do it without troubling me and its no matter if I pay *in pro and labore* *12 per cent*, ready mony is the life of all things, and if by their Designs they beat down the value of my Lands and Wood in Order to their or others purchase, for I have found a great many old cunning Rascals, that will take pains to get *3 or 40 per cent* by a Purchase: It's a Credit to be in a Scrivenor and Bankers Books. But the fellow that served me, I think I shall be even with him, for I have employed the Scrivenor which is a man of Reputation, and possibly may be a Parliament Man, and Mr. Rump Solicitor, now my Trustees, to tease that fellow at Law, upon pretence of cheating me, and that pretence cloak their designs, but they can make nothing of the matter. But now I think out, the Cheat will be the other way, for I being careless, did not much mind it, and I have this comfort that none will conspire my death for my Estate, but there has been abundance of dirt flung and I am sure some will stick, and I shall bear the Character, that I am a person that minded not things of this world, and not fit for it. As for my Executors I shall give them little trouble, as for my Trustees I have none. But now say I a good Plot may repair all sorts of negligence.

Now *Tim*, I expect to hear from you, but I request that you will leave off your Roots of Knaves Coat, and disguise not your self under a Jesuitical or Presbyterian way of Lying. Be like the Church of *England* whose Doctrines are plain and intelligible.

Praise God, and honour the King.







The Last SPEECHES OF THE FIVE Notorious Traytors and Jesuits.

K VIZ.

Thomas White, alias Whitebread, Provincial of the Jesuits in England. *Anthony Turner.*
William Harcourt, alias Harrison, pretended Rector of London, *John Gavan, alias Gaven. And John Fenwick, Procurator for the Jesuits in England.*

That were Executed at Tyburne on Friday the 20. of June 1679.



These Speeches which I have here published, being most exactly taken verbatim from the mouths of the Condemn'd persons who spoke them, I thought I could do no less then make them publick to the World, as well for the satisfaction of the Curious, as to let the World see how little Faith is to be given to any of that Order or Society, wherein (it seems) Lying is so much more prevalent than Repentance, and where to commit a sin, and deny it, is more meritorious than not to sin at all. But this is not time of day to enlarge upon such things, when they have so lately had the Impudence to deny, that there was ever born alive such a man as Sir Edmonbury Godfrey, because he was neither Knighted nor Christned at the hour of his Birth. In the same manner the Priest (conditionally that they shall deny such and such things) absolves them of all things from the time of their Birth, which makes them as Innocent as the Child unborn, the very expression they so often use :

Tantum Religio potuit suadere malorum.

The last Speech of Thomas White, alias Whitebread.

I Suppose it is expected I should speak something to the matter for which I am Condemned, and am brought hither to Suffer. It is no less than the Contriving and Plotting His Majesties Death, and Alteration of the Government of the Church and State: You all either know, or ought to know, I am to make my Appearance before the face of Almighty God, and with all imaginable certainty and evidence to receive a final Judgment for all the Thoughts, Words, and Actions of my whole Life.

So that I am not now upon terms to speak other than Truth, and therefore in his most Holy Presence, and as I hope for mercy from his Divine Majesty, I do declare to you here present, and to the whole World, that I go out of the World as Innocent, and as free from any Guilt of those things laid to my charge in this matter, as I came into the World from my Mothers womb.

And that I do renounce from my heart all manner of Pardons, Absolutions, or Dispensations for Swearing, as occasion or Interest may seem to require, which some have been pleased to lay to our charge, as matter of our Doctrine and Practice: but is a thing so unjustifiable and unlawful, that I believe, and ever did, that no Power on Earth can Authorize me, or any body else so to do. And for those who have most falsely accused me, (as time either in this World, or the next, will make appear) I do heartily forgive them, and beg of God to grant them his holy Grace, that they may repent of their unjust proceedings against me; otherwise they will in conclusion find, they have done themselves more wrong, than I have suffered from them, though that hath been a great deal.

192
I pray to God to bless his Majesty both Temporally and Eternally, which hath been my daily Prayers for him, and is all the harm I ever intended or imagined against him. And I do with this my last breath in the sight of God declare, That I never did learn, teach or believe, that it is lawful, upon any occasion or pretence whatsoever, to design or contrive the Death of his Majesty, or any hurt to his Person ; but on the contrary, that all are bound to obey, defend and preserve his Sacred Person, to the utmost of their power.

And I do moreover declare, That this is the true and plain sense of my Soul, in the sight of him who knows the Secrets of my heart, and as I hope to see his blessed Face, without any Equivocation, or mental Reservation : This is all I have to say concerning the matter of my Condemnation. That which remains for me now to do, is to recommend my Soul into the hands of my blessed Redeemer, by whose only Merits and Passion I hope for Salvation.

The last Speech of William Harcourt, alias Harrison.

THe words of dying Persons have always been esteem'd of greatest Authority, because uttered then, when shortly after they are to be cited before the high Tribunal of Almighty God. This gives me hopes that mine may be look'd upon as such : Therefore I do here declare in the presence of Almighty God, the whole Court of Heaven, and this numerous Assembly, that as I ever hope (by the Merits and Passion of my sweet Saviour Jesus Christ) for Eternal Bliss, I am as innocent as the Child unborn of any thing laid to my charge, concerning the Matter for which I am here to die : And I do utterly renounce, abhor and detest that abominable and false Doctrine laid to our charge, that we can have license to commit Perjury, or any other sin, to advantage our Cause ; being expressly against the Doctrine of St. Paul, saying, *Non sunt facienda mala, ut eveniant bona* ; Evil is not to be done, that good may come thereof : And therefore we hold it in all cases unlawful to kill or murder any Person whatsoever, much more our lawful King now Reigning, whose Person and Temporal Dominions we are ready to defend against any Opponent whatsoever, none excepted.

I forgive all that have contriv'd my Death, and humbly beg pardon of Almighty God : and I also pardon all the World. I pray God bless his Majesty, and grant him a prosperous Reign : The like I wish to his Royal Consort, the best of Queens. I humbly beg the Prayers of all those who are of the *Roman Church*, if any such be present.

The last Speech of Anthony Turner.

Being now, good People, very near my End, and summon'd by a violent death to appear before Gods Tribunal, there to render an account of all my thoughts, words, and actions before a just Judge, I am bound in conscience to declare upon oath my Innocence from the horrid crime of Treason, wherewith I am falsely accused : And I esteem it a duty I owe to Christian charity, to publish to the world before my death all I know in this point, concerning those Catholicks I have convers'd with since the first noise of the Plot, desiring from the very bottom of my heart, that the whole truth may appear, that Innocence may be clear'd to the great glory of God, and the Peace and welfare of the King and Country. As for my self, I call God to Witness, that I never was in all my whole life at Counsel or Meeting of the *Jesuits* where any oath of Secrecy was taken, or the Sacrament, as a Bond of Secrecy, either by Me, or any one of them, to conceal any Plot against His Sacred Majesty ; nor was I ever present at any Meeting or Consult of theirs, where any Proposals were made, or Resolve taken or signed, by me, or any of them, for taking away the Life of our Dread Sovereign ; an Impiety of such a nature, that had I been present at any such Meeting, I should have been bound both by the Law of God, and by the Principles of my Religion, (and by God's Grace would have acted accordingly) to have discovered such a devillish Treason to the Civil Magistrate, and to the end they might have been brought to condign punishment. I was so far, good People, from being in *September* last at a Consult of the *Jesuits* at *Tixall*, in Mr. *Ewer's* Chamber, that I vow to God, and as I hope for Salvation, I never was so much as once at that *Tixall*, my Lord *Aston's* Houfe. 'Tis true, I was at the Congregation of the *Jesuits* held on the 24th. of *April* was twelve-month ; but in that Meeting, as I hope to be saved, we meddled not with State-Affairs, but only treated about the Governor of the Province, which is usually done by us, (without offence to temporal Princes,) every third Year all the World over. I am, good People, as free from the Treason I am accused of, as the Child that is unborn, and being innocent I never accused my self in Confession of any thing that I am charged with. Which if I had been conscious to my self of any

any Guilt in this kind, I should not so frankly and freely, as I did, of my own accord, have presented my self before the King's Most Honourable Privy Council. As for those Catholicks, which I have conversed with since the noise of the Plot, I protest before God, in the words of a dying Man, that I never heard any one of them, neither Priest nor Layman, express to me the least knowledge of any Plot, that was then on foot amongst the Catholicks, against the King's Most Excellent Majesty, for the advancing the Catholick Religion. I dye a *Roman Catholick*, and humbly beg the Prayers of such for my happy passage into a better Life: I have been of that Religion above Thirty Years, and now give God Almighty infinite thanks for calling me by his holy Grace to the knowledge of this Truth, notwithstanding the prejudice of my former Education. God of his infinite goodness bless the King, and all the Royal Family, and grant His Majesty a prosperous Reign here, and a Crown of Glory hereafter. God in his mercy forgive all those which have falsely accused me, or have had any hand in my Death; I forgive them from the bottom of my heart, as I hope my self for forgiveness at the Hands of God.

The last Speech of John Gavan, alias Gawan.

Dearly beloved Countrymen,

I Am come now to the last Scene of Mortality, to the hour of my Death; an hour, which is the Horizon between Time and Eternity; an hour, which must either make me a Star to shine for ever in the Empyrials above, or a Firebrand to burn everlasting among the damned Souls in Hell below; an hour, in which if I deal sincerely, and with a hearty sorrow acknowledge my Crimes, I may hope for mercy; but if I falsely deny them, I must expect nothing but Eternal damnation: and therefore what I shall say in this Great hour, I hope you will believe. And now I do solemnly swear, protest and vow by all that is Sacred in Heaven and on Earth, and as I hope to see the Face of God in Glory, That I am as innocent as the Child unborn of those Treasonable Crimes which Mr. Oates and Mr. Dugdale have sworn against me in my Tryal, and for which Sentence of Death was pronounced against me the day after my Tryal: And that you may be assured, that what I say is true, I do in like manner protest and swear, as I hope to see the Face of God in Glory, That I do not, in what I say unto you, make use of any Equivocation, mental Reservation, or material Proloction, or any such ways to palliate Truth; and that I do not make use of any Dispensation from the Pope, or any body else, or of any Oath of Secrecy, or any Absolution in Confession, or out of Confession, to deny the Truth; but I speak in the plain sense which the words bear: And if I do not speak in the plain sense which the words bear, or if I do speak in any other terms, to palliate, hide or deny the Truth, I wish with all my Soul that God may exclude me from his Heavenly Glory, and condemn me to the lowest place of Hell-fire: And so much to that point.

And now, dear Countrymen, in the second place, I do confess and own to the whole World, that I am a *Roman Catholick*, and a Priest, and one of that sort of Priests which you call *Jesuits*.

And now, because they are so falsely charged for holding the King-killing Doctrine, I think it my duty to protest to you with my last dying words, That neither I in particular, nor the *Jesuits* in general, hold any such Opinion, but utterly abhor and detest it: And I assure you, that among the vast number of Authors, which among the *Jesuits* have printed Philosophy, Divinity-Cases, or Sermons, there is not one to the best of my knowledge that allows of King-killing Doctrine, or holds this position, That it is lawful for a private person to kill a King, although a Heretick, Pagan, or Tyrant: There is (I say) not one *Jesuit* that holds this, except *Mariana the Spanish Jesuit*, and he defends it not absolutely, but problematically, for which his Book was called in again, and the Opinion expugned and censured.

And is it not a sad thing, that for the rashness of one single man, (whilst the rest cry out against him, and hold the contrary) that a whole Religious Order should be sentenced? But I have not time to discuss this Point at large, and therefore I refer you all to a Royal Author, I mean the wise and victorious King *Henry the 4th. of France*, the Royal Grandfather of our present gracious King, who in a publick Oration which he pronounced himself in defence of the *Jesuits*, (among other things) declares, That he was very well satisfied with the *Jesuits* Doctrine concerning Kings, as believing it conformable to what the best Doctors of the Church have taught.

But why do I relate the Testimony of one particular Prince, when the whole Catholick World is the *Jesuits* Advocate? For to them chiefly *Germany, France, Italy, Spain, and Flanders*, trust the Education of their Youth, and to them in a great measure they trust their own Souls to be governed in the Sacraments. And can you imagine so many great Kings and

and Princes, and so many wise Statists, should do or permit this to be done in their Kingdoms, if the *Jesuits* were men of such damnable Principles, as they are now taken for in *England*?

In the third place, dear Countrymen, I do Attest, That as I never in my life did machine or contrive either the Deposing or Death of the King, so now I do heartily desire of God to grant Him a quiet and happy Reign upon Earth, and an everlasting Crown in Heaven.

For the Judges also, and the Jury, and all those which were any ways concerned either in my Trial, Accusation, or Condemnation, I do humbly ask of God both temporal and eternal Happiness: And as for Mr. *Oates* and Mr. *Dugdale*, who (I call God to witness) have brought me by false Oaths to this untimely end, I heartily forgive them, because God commands me so to do, and I beg of God in his infinite mercy to grant them true sorrow and repentance in this World, that they may be capable of eternal Happiness in the next. And so having discharged my Duty towards my Self, and mine own Innocence towards my Order and its Doctrine, to my Neighbour and the World, I have nothing else to do now, my great God, but to cast my self into the Arms of thy Mercy, as firmly as I judge that I my self am, as certainly as I believe that you are One Divine Essence, and Three Divine Persons, and in the Second Person of the Trinity, you became Man to redeem me; I also believe you are an eternal Rewarder of good, and a Chastiser of bad: In fine, I believe all you have revealed, for your infinite Veracity; I hope in you above all things, for your infinite Fidelity; and I love you above all things, for your infinite Beauty and Goodness, and I am heartily sorry that ever I offended so great a God; with my whole heart I am contented to undergo an ignominious Death, for the Love of you, my dear Jesus, seeing you have been pleased to undergo an ignominious Death for the Love of me.

The last Speech of John Fenwick.

Good People,

I suppose you expect I should say something as to the Crimes I am Condemned for, and either acknowledge my Guilt, or assert my Innocence: I do therefore declare before God and the whole World, and call God to witness, that what I say is true, That I am as innocent of what is laid to my charge, of Plotting the King's Death, and endeavouring to subvert the Government, and bring in a Foreign Power, as the Child unborn; and that I know nothing of it, but what I have learn'd from Mr. *Oates* and his Companions, and what comes originally from them.

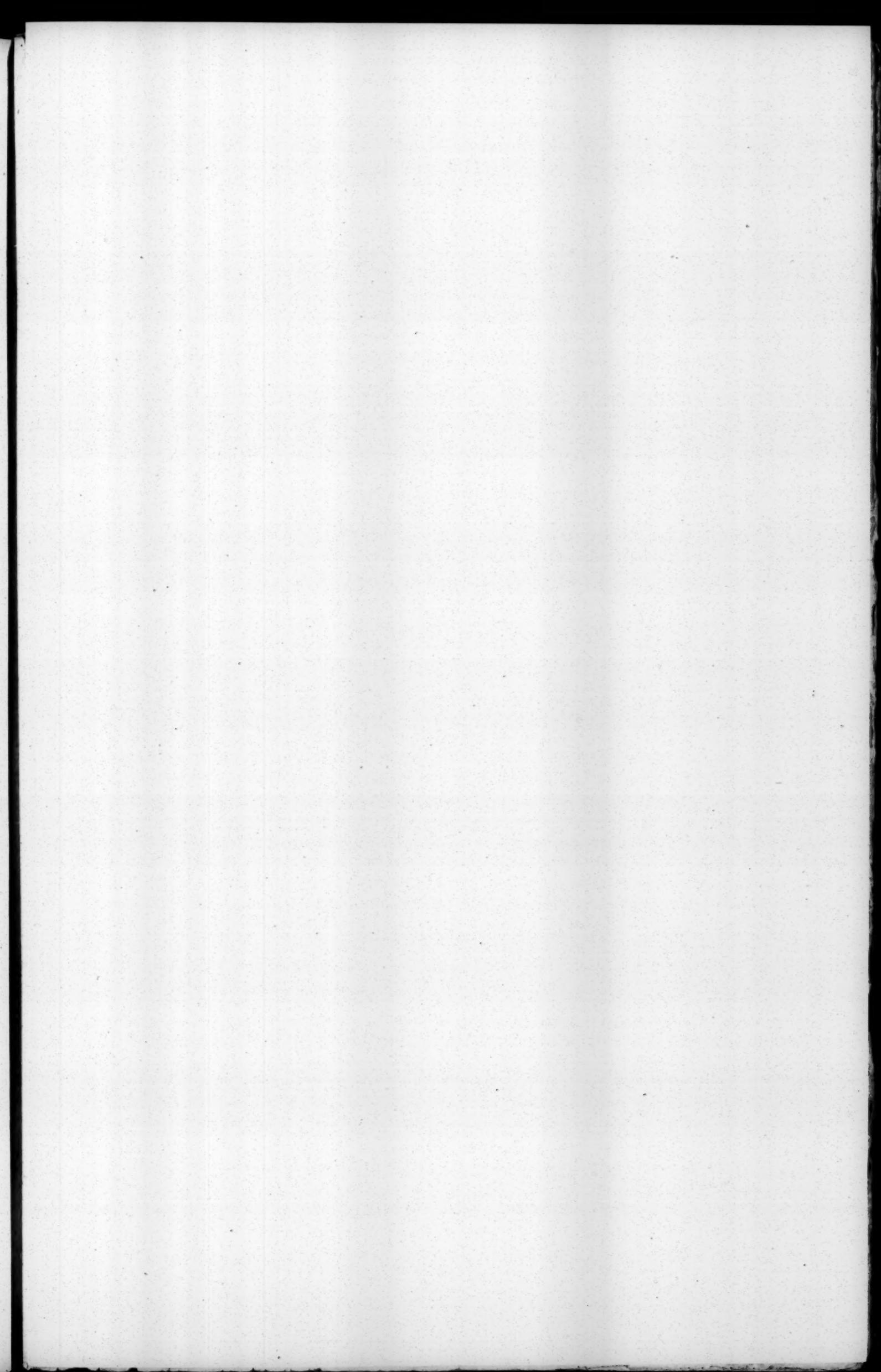
And as to what is said and commonly believ'd of *Roman Catholicks*, that they are not to be believed or trusted, because they can have Dispensations for Lying, Perjury, killing Kings, and other the most enormous Crimes; I do utterly renounce all such Pardons and Dispensations, and withall declare, That it is a most wicked and malicious Calumny cast on them, who do with all their hearts and souls hate and detest all such wicked and damnable Practises: And in the words of a dying Man, and as I hope for Mercy at the hands of God, before whom I must shortly appear, and give an account of all my Actions, I do again declare, That what I have said is most true; and I hope Christian Charity will not let you think, that by the last act of my Life, I would cast away my Soul, by sealing up my last breath with a damnable Lye.

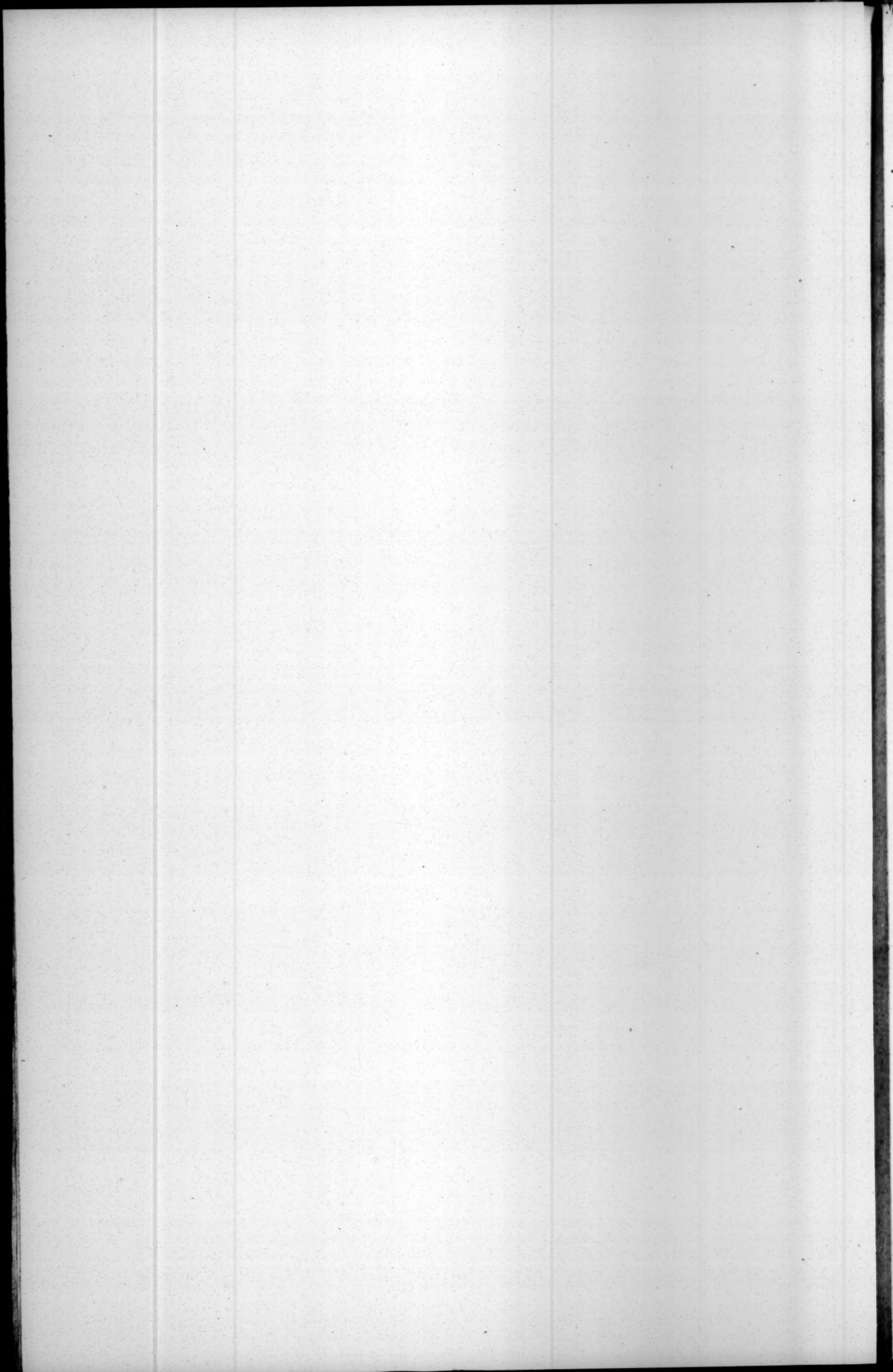
Mr. Anthony Turner's Prayer.

O G.O.D, who hast created me to a supernatural end, to serve thee in this life by grace, and enjoy thee in the next by glory, be pleased to grant by the merits of thy bitter death and passion, that after this wretched life shall be ended, I may not fail of a full enjoyment of thee my last End and sovereign Good. I humbly beg pardon for all the sins which I have ever committed against thy Divine Majesty, since the first instance I came to the use of reason to this very time; I am heartily sorry from the very bottom of my heart for having offended thee so good, so powerful, so wise, and so just a God, and purpose by the help of thy Grace, never more to offend thee my good God, whom I love above all things.

O sweet Jesus, who hast suffer'd a most painful and ignominious Death upon the Cross for our Salvation, apply, I beseech thee, unto me, the merits of thy sacred Passion, and sanctifie unto me these sufferings of mine, which I humbly accept of for thy sake, in union of the sufferings of thy sacred Majesty, and in punishment and satisfaction for my sins.

O my dear Saviour and Redeemer, I return thee immortal thanks for all thou hast pleased to do for me in the whole course of my life, and now in the hour of my death, with a firm belief of all things thou hast revealed, and a steadfast hope of obtaining everlasting bliss. I cheerfully cast my self into the Arms of thy Mercy, whose Arms were stretched on the Cross for my Redemption. Sweet Jesus, receive my Spirit.





Timothy Touchstone

H I S

R E P L Y



Mr. Christian's Letter,

Written in Vindication of the great Worth and Innocence of the

EARL of DANBY.

Upon my receipt of Yours, I made it my particular care to chide that Naughty-pack *J. B.* for his severe Reflections relating to the Murder of Sir Edmonbury Godfrey; and shew'd him the infallible testimony I had (meaning your Letter,) to contradict both all himself, and the whole Kingdom has said concerning the ill Conduct, and worse Designs of the Earl of *Danby*; I urge too, (and effectually as I think) that a Man whose Morals are so well known as yours, ought to be believ'd concerning the pious and good life of your own Master, against the unanimous Testimony of Court, Parliament, and Kingdom; Nay, and his own Letters too.

For look you, [said I Mr. *J. B.*] can any one know more of Thomas E. of *Danby* then Mr. Christian, who was prefer'd by him to serve the D. of *Buckingham*; and had the opportunity thereby (as his Grace says) to cheat him of some Thousands: Did not he after this take him again into his own secret Service, and by his advice refuse to resign a Trust his Grace had reposed in him concerning his Estate, except among other things the D. would be content to pay Christian well for counsing him sufficiently; Did he not by his advice too keep possession of the Dukes House against his will, and pay him no Rent to boot; And tho he were his patron and raiser, did he not particularly at Mr. Christians instigation, Plot and contrive how to take off the Dukes Head. If this be so said I, And deny it if you can Mr. *J. B.* How then do you think any man should know more of the E. of *Danby* then Mr. Christian? — Away, away, 'tis a shame indeed (said I) that Men of such notorious lives for Gratitude and Honour, should be thus suspecied of the contrary; Nay indeed Mr. Christian in duty to our Friendship, I tickled him away till I made him very serious, whereupon I had hopes he would (as you desir'd) appear and be hang'd; Yet when I requested it of him, he excus'd himself as to that point, for these Reasons.

First, He said, that though he had as much respect for Mr. Christian as any man breathing had, that knew him as well as himself, yet he had such present occasion for his life, he could not possibly (but against his will) spare it at that time, by reason (as he says among other things,) there are more Lyers in the world than E. of D. and your self, if a certain Lodging of yours between *Hambden* and *Danby* Houses will not plead Possession against the *Stamford* Evidence when time shall serve, to see whether he would be willing to stay on this side Purgatory, the best place he can expect from the Religion you give him, and the Crimes you accuse him of in your Letter.

Secondly,

Digitized
14

Secondly, he says, that he should be particularly unwilling to be hang'd at this time, because nothing a man says on the Gallows will be believ'd, and he would be loath his last dying words should not find as good credite, as B — or P — so sacred a Testimony ; for which, and for the Earl of *Danby*'s sake, they have been so well payed. Besides, I protest I could not well know what to say to him, when he remarked to me the apparent contradiction you your self give to the Testimony brought against those that have suffered for the Murder, when you allow him to have past through my Lady *Ann Cooks* Lodging at a Eleven a Clock that day : But he confesses that he himself did not see him then, nor after that day at the Earl of *Danby*'s ; but he is confident, before the never to be expected time promised in your Letter, of clearing his Lordships Innocence, there will be them will swear the particular passages, as well there, as at *Fox hall*, related in the Reflections, have so heated you.

I could not tell what to Answer, to make him incline more to hanging ; which for your sake I could wish were done, for he's a shrewd Rogue I find, and knows much more of the E. of *Danby*'s Proceedings then will be convenient for his Lordship, if ever he stand his Tryal without clinging to his Pardon. Which as much a Papist as J. B. is, he allows to be more effectual for the safety of the Earl of *Danby* in this World, then those Chymerical ones the *Pope* is pretended to grant to such of his Religion, as can but Lye justly at their last Ends in the other World ; Though indeed friends I must tell you, there be many as wise, and better Protestants then you or I, (nay indeed the Earl of *Danby*,) that plainly see these are apparent and new invented Calumnies to blear the Eyes of the unthinking rabble from discerning the difference between the Testimonies of seeming virtuous dying men, and these mercenary witnesses, held up till some Designs of *Danby*'s and of others that have outwitted him, are brought out.

But tell no body that I said any thing of the matter, least Judges and Jury should be more angry and revengeful for evident Truth, then men in this Atheistical Age, will believe God can be for the blood of so many *Innocents* : For indeed Mr. *Christian* 'tis apparent how often your Emissaries of Hell have varied and pollish their first Depositions since they were managed by cunniger Conjurers then your Master, who first raised the Divels.

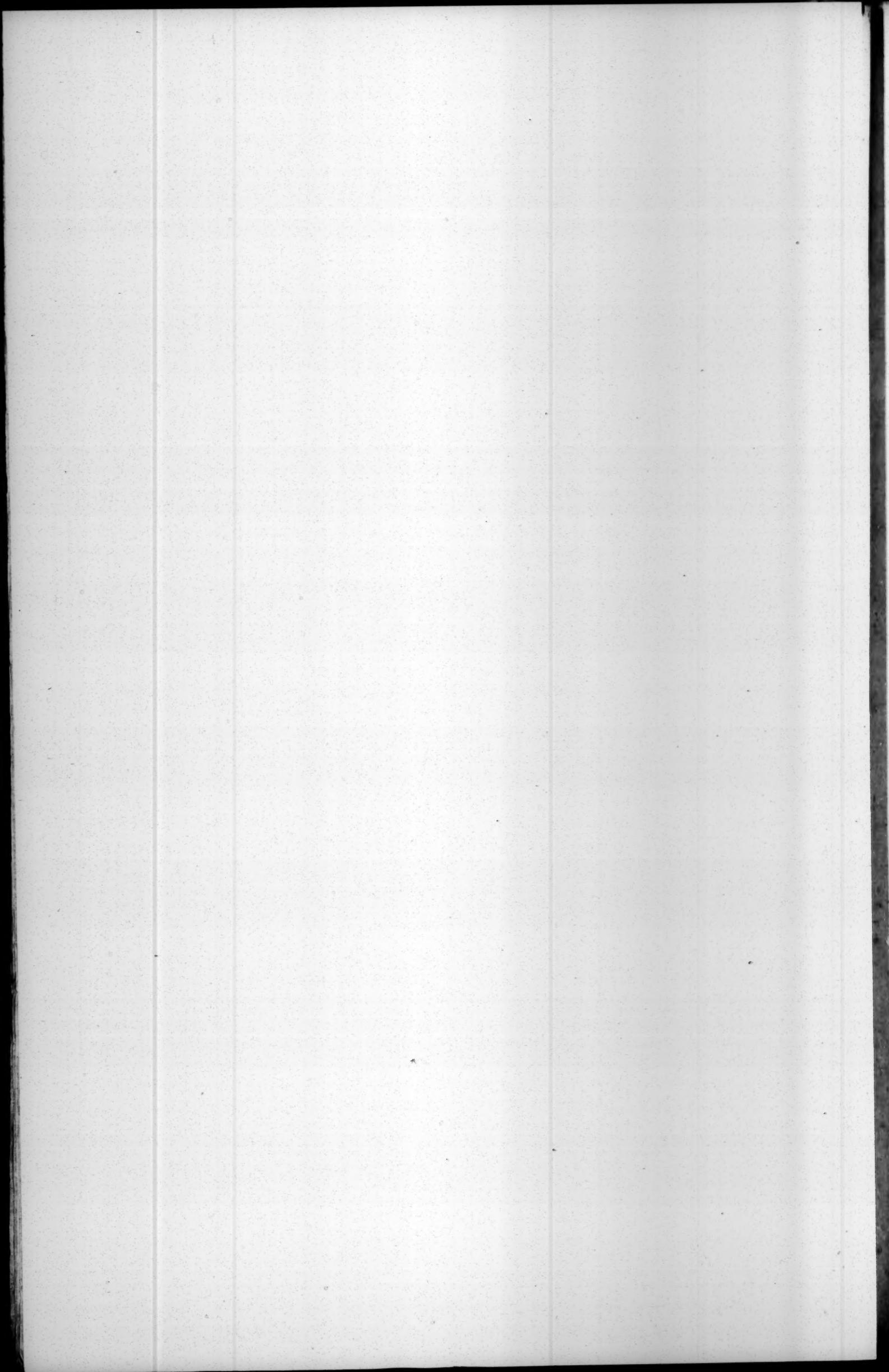
The truth on't is, I leavn much of this from J. B. but he swears and vows he had no hand as you conceive in the Catalogue of the Lord *Treasurers*, nor does not use he says to go so far about for nothing : But if he had talked of his preferment, could have added that a bargain between him and the Lord *Clifford*, as well as the Duke of *Buckingham*'s kindness created him indeed but half Lord Treasurer in Salary, whilst his Predecessor lived.

Besides he says in much a shorter Paper, he could have shewed such particular passages of his Ministry, whereby he first beggared, and then sold his Masters Honor and the Kingdoms ; such strange wayes of taking as well as giving Bribes, and such foul passages in Foreign, as well as Domestick bargains, that *nothing but your infallible word to the contrary*, could have hindred him from being thought (not to say worse) no better a Christian then your self, and how good that is, he refers to those multitudes of people, (that long ago) indeed as long since, as when the four Lords were in the Tower for desiring an end of his corrupted Commoners. We are wont to hear, you hold it out as an undoubted maxime of your own, that it would never be well till some heads flew, rejoicing some gave such fair play for theirs, who they were you meant was easily seen ; though they have strangely won the after-game, and brought the bloody minded man himself to the Pits brink. These are J. B.'s. words, which how able he is to make good, I am confident you will suddenly see ; in the mean time hearing you would willingly know him, I assure you he is called *John the Brewer*, and keeps the Sign of the *Naked Truth*, a very scandalous Picture at this time, and in as much danger as any Popish one ; but there you may find him, if you dare come near the place, where every day you will be sure to find,

4 JI 35 Your Friend at a dead lift,

Timothy Touchstone.





195.

8122.2.1
15

THE
S P E E C H
O F
Richard Langhorn Esq;

At his Execution July 14, 1679. *h*

Being left in writing by him under his own hand.

IN regard I could not foresee whether I should be permitted to speak at my Death, so as to make a publick Declaration of my Innocency and Loyalty, as a Christian ought to do; considering likewise, that if it should be permitted unto me, it would be more advisable for me rather to prepare beforehand, and set down in writing the very words in which I should make my Declaration, than to trust my memory with them; to the end that the same may be well considered of, and digested by me, and that all mistakes might be prevented, as far as may be: I say, in regard of this, I have in the present Paper reduced what I have to declare, as to my Innocence and Loyalty. And 'tis in these following words.

I Do solemnly and sincerely, in the presence of Almighty God, profess, testify and declare, as followeth: That is to say,

1. That I do with my heart and soul, believe and own my most Gracious Sovereign Lord, the Kings Majesty, King Charles the Second, to be my true and lawful Sovereign, Prince and King, in the same sense and latitude, to all intents and purposes, as in the Oath commonly called, *The Oath of Allegiance*, His said Majesty is expressed to be King of this Realm of *England*.

2. That I do in my soul believe, That neither the Pope, nor any Prince, Potentate, or Foreign Authority, nor the People of *England*, nor any Authority out of this Kingdom, or within the same, hath or have any Right to dispossess His said Majesty of the Crown or Government of *England*, or to depose him therefrom, for any Cause or pretended Cause whatsoever, or to give licence to me, or to any other of His said Majesties Subjects whatsoever, to bear Arms against His said Majesty, or to take away his Life, or to do him any bodily harm, or to disturb the Government of this Kingdom, as the same is now established by Law, or to alter, or go about to alter the said Government, or the Religion now established in *England*, by any way of force.

3. That I neither am, nor ever was, at any time or times, guilty, so much as in my most secret thoughts, of any Treason, or misprision of Treason whatsoever.

4. That I did not in the Month of *November*, or at any other time or times whatsoever, say unto Mr. *Oates*, or unto any other person or persons whatsoever,

ever, in relation to my Sons in *Spain*, or either of them, or in relation to any other person or persons whatsoever, That if they did continue in the World, (as Secular Priests, or otherwise) they should suddenly have great Promotions in *England*, for that things would not last long in the posture wherein they then were ; nor did I ever say any words to that or the like effect to any person or persons whatsoever.

5. That I did never in all my life-time write any Letter, or other thing whatsoever, unto, or receive any Letter or other thing, from Father *Le Cheese*, or any *French* Jesuit whatsoever, or from Father *Anderton*, or Cardinal *Barbarino*, or any other Cardinal ; nor did I ever see any Letter, or the Copy of any Letter, or other Paper, or other thing, written or purporting to be written unto the said *Le Cheese*, or unto the said Father *Anderton*, or the said Cardinal *Barbarino*, by any person or persons whatsoever, other than the printed Letters, printed in the Narrative of the Trial of Mr. *Edward Coleman*, lately executed, which I never saw otherwise than in the said printed Narrative ; nor did I ever hear any mention made by any person whatsoever of the Name of *Le Cheese*, or Father *Le Cheese*, before I read the said printed Narrative.

6. That I did never in all my life-time make any Entry or Entries, into any Book or Books, or take, or make, or write, or cause to be written into any Book or Books, or otherwise any Letter or Letters, or any Copy or Copies of any Letter or Letters, written by the said *Edward Coleman*, to any person or persons whatsoever.

7. That I did never in all my life-time enter or register into any Book or Books, Paper or Papers whatsoever, or take, or make, or write, or cause to be written, any Copy or Copies, of any Act or Acts, Consult or Consults, Determination or Determinations, Order or Orders, Resolve or Resolves, or other matter or thing, at any time made, determined, resolved, past, decreed or agitated, at any Congregation or Congregations, Consult or Consults, Chapter or Chapters, Assembly or Assemblies, of the Society or Order of the *Jesuits*, or of any other Religious Order whatsoever ; nor did I ever see, read, or heard read, nor did any person or persons, at any time whatsoever, ever communicate unto me, any such Act, Consult, Determination, Order, Resolve, Matter or Thing whatsoever.

8. That I did never in all my life-time, to my knowledge, belief or remembrance, see or speak with Mr. *Bedloe*, who gave Evidence against me at my Tryal, until I saw him in that Court wherein he gave Evidence against me.

9. That after the month of *November*, which was in the year of our Lord 1677. I did never see or speak with Mr. *Titus Oates* before named, until I saw him in the same Court where he gave Evidence against me at my Tryal.

10. That I did never see in all my life-time, to my knowledge, belief or remembrance, any Commission or Commissions, Patent or Patents, Grant or Grants, Order or Orders, Instrument or Instruments, Writing or Writings, or other matter or thing whatsoever, under, or pretended to be under the Hand and Seal, or the Hand or the Seal of *Johannes Paulus de Oliva*, or any other General of the *Jesuits* whatsoever, other then the Paper or Instrument produced and shewed unto me in the said Court at my Tryal, which whether it was signed or sealed by the said *de Oliva*, I do not know.

11. That I did never in all my life-time write, or cause or procure to be written, any Treasonable Letter or Letters whatsoever, or any thing which was or is Treason or Treasonable, in any Letter or Letters, Book or Books, Paper or Papers, or otherwise howsoever.

12. That

12. That I believe, that if I did know, or should know of any Treason or Treasonable Design, that was or is intended, or should be intended against His said Majesty, or the Government of this His Majesties Kingdom, or for the Alteration by force, advice or otherwise, of the said Government, or of the Religion now established in this Kingdom, and should conceal and not discover the same unto His said Majesty, or His said Majestie's Councel or Ministers or some of them; that such concealment would be in me a sin unto Death, and Eternal Damnation.

13. That I do believe, that it is no ways lawfull for me to lye, or speak any thing which I know to be untrue; or to commit any sin, or do any Evil, that Good may come of it. And that it is not in the Power of any Priest, or of the Pope, or of God himself, to give me a License to Lye, or to speak any thing which I know to be untrue, because every such Lye would be a sin against Truth: And Almighty God, who is perfect Truth, cannot give me a License to commit a sin against his own Essence.

And I do solemnly in the presence of God, Profess, Testify and Declare, That as I hope for Salvation, and expect any benefit by the Blood and Passion of my dearest Saviour Jesus Christ, I do make this Declaration and Protestation and every part thereof in the Plain and Ordinary Sense, wherein the same stands Written, as they are commonly understood by *English* Protestants and the Courts of Justice of *England* without any Evasion, or Equivocation, or Delusion, or Mental Reservation whatsoever. And without any Dispensation or Pardon, or Absolution already granted to me, for this or any other purpose by the Pope or any other Power, Authority or Person whatsoever, Or, without any hope, expectation or desire of any such Dispensation; and without thinking or believing that I am or can be acquitted before God or Man, or absolved of this Declaration or any part thereof, although the Pope or any other Person or Persons, or Power or Authority whatsoever should dispence with, Or take upon him or them to dispence with, or Annul the same, Or declare that it was, or is, or ought to be Null or Void in part, or in the whole, from the beginning, or otherwise howsoever.

Having made this Declaration and Protestation in the most plain Terms that I can possibly imagine to express my sincere Loyalty and Innocency, and the clear intention of my Soul, I leave it to the Judgments of all Good and Charitable persons whether they will believe what is here in this manner affirmed and sworn by me in my present Circumstances, or what is sworn by my Accusers.

I do now farther declare, That I die a Member (though an unworthy one) of that Holy Catholick and Apostolick Church of Christ, mentioned in the Three Holy and Publick Creeds, of which Church our Lord Jesus Christ is the Invisible Head of Influence, to illuminate, guide, protect and govern it by his Holy Spirit and Grace, and of which Church, the Bishop of *Rome*, as the Successor of St. *Peter*, the Prince of the Apostles, is the visible Head of Government and Unity.

I take it to be clear, That my Religion is the sole cause, which moved my Accusers to charge me with the Crime, for which upon their Evidence I am adjudged to die, and that my being of that Religion, which I here profess, was the only ground which could give them any hope to be believed, or which could move my Jury to believe the Evidence of such men.

I have had not only a Pardon, but also great Advantages, as to Preferments, and Estates offred unto me, since this Judgement was against me, in case I would have forsaken my Religion, and owned my self guilty of the Crime charged against me, and charged the same Crimes upon others: But blessed be my God, who by his Grace hath preserved me from yielding to those Temptations, and strengthened me rather to choose this death, than to stain my Soul with sin, and to charge others, against truth, with Crimes, of which I do not know that any person is guilty.

Having said what concerns me to say as to my self, I now humbly beseech God to bless the Kings Majesty with all temporal and eternal Blessings, and to preserve Him and His Government from all Treasons and Traitors whosoever, and that His Majesty may never fall into such hands, as His Royal Father of Glorious Memory fell into.

I also humbly beseech thee (O God) to give true Repentance and Pardon to all my Enemies, and most particularly to the said Mr. *Oates* and Mr. *Bedloe*, and to all who have been any ways necessary to the taking away of my Life, and the shedding of my innocent Blood, or to the preventing the King's Mercy from being extended unto me; and likewise to all those who rejoiced at the Judgement given against me, or at the execution of the said Judgement; and to all those who are or shall be so unchristianly uncharitable, as to disbelieve, and to refuse to give credit unto my now Protestations:

And I beseech thee (O my God) to bless this whole Nation, and not to lay the guilt of my Blood unto the charge of this Nation, or of any other particular person or persons of this Nation. Unite all (O my God) unto thee and thy Church, by true Faith, Hope and Charity, for thy mercies sake.

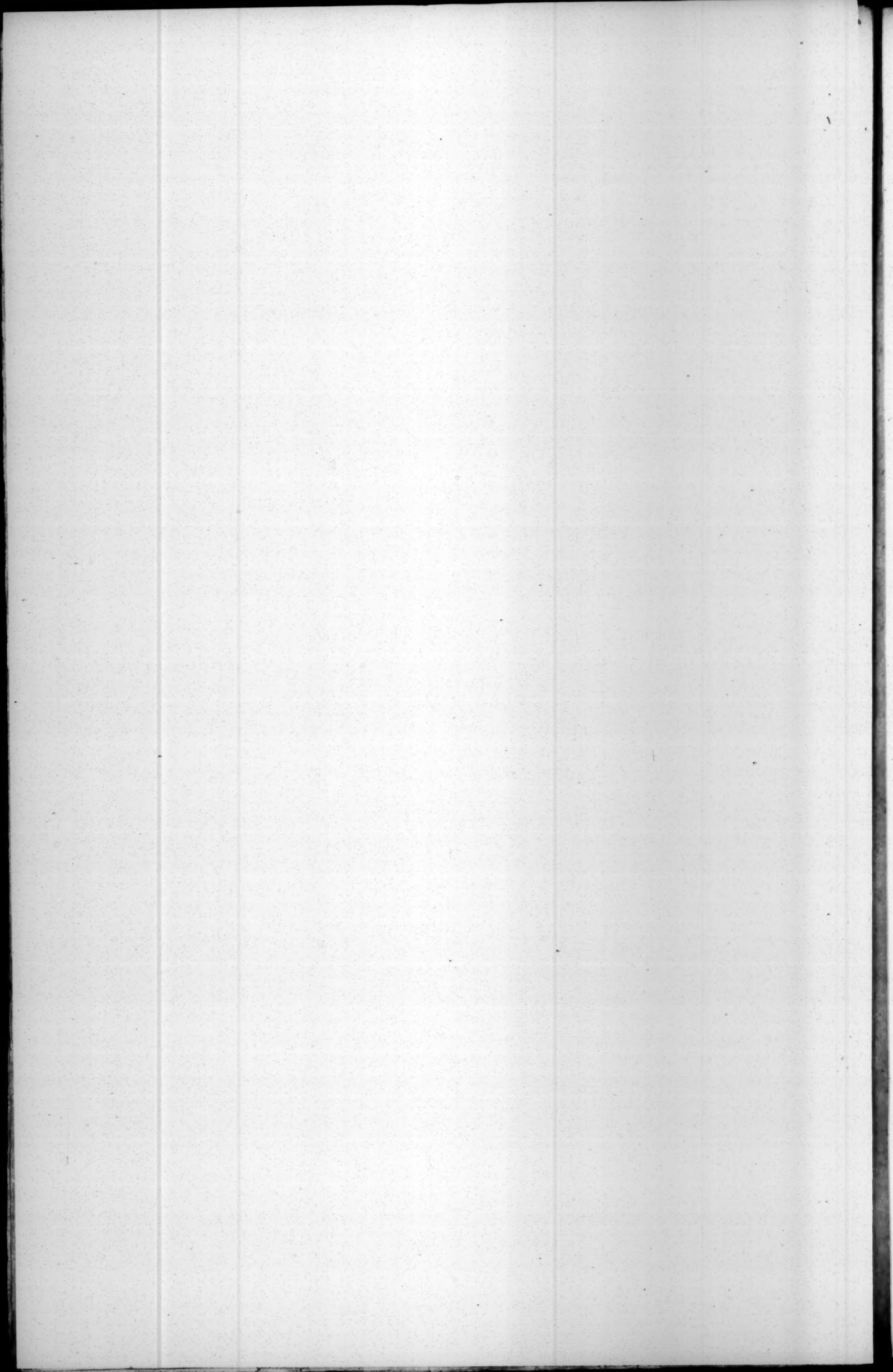
And for all those who have shewed Charity to me, I humbly beg (O my Jesus) that thou wilt reward them with all Blessings both temporal and eternal.

13 July,
1679.

R. Langhorn.

4 JA 55

Paid Edward His book And bestowed to
him this 20th day of July 1716
By the R. R. R.



R. Johnson (F.)

Francisco

8/22/1
16

1121

TRUE COPY

OF THE

SPEECH

OF

Mr. Francis Johnstons, alias Dormore, alias Webb,
alias Wall;

A PRIEST

OF THE

Church of Rome,

(Who was Convicted before Mr. Justice Atkins, at Worcester, last Lent-Assizes, upon an Indictment on the Statute of the 27 Eliz. Cap. 2.) Which he spake upon the Ladder, immediately before his Execution, on Fryday last, August 22. 1579.

With ANIMADVERSIONS upon the same.

Almighty God, out of his infinite Goodness to this World, through the Merits of his Son Christ Jesus, ordained or made choyce of Three Vertues, whereby we must walk; which are these, *viz.* *Faith, Hope, and Charity.* *First,* By the Virtue of *Faith*, we are to believe all things that are done in this World. *Secondly,* By Virtue of *Hope*, we are to believe and hope for all things in another World: And the Reason why Christians do believe this *Hope*, is to bring and conduct them to Salvation in the other World. And if we *Hope in God*, we cannot but *Believe God*: For with the Mouth, *Confession is made*; but with the Heart, (and through *Faith*) we must believe unto *Salvation*. So that *Faith* is not to be trodden under Foot, or to be hidden under a Bushel; but to be set upon a Candlestick. *Luke the 12th.* *Whosoever doth confess me before Men, him will I confess before the Angels of God;* *And him that denies me before Men, him will I deny before the Angels of God.* And therefore, all are bound to believe, that there is but one *Faith*; and if but one *Faith*, then but one *Christian Faith*. There is but one *Faith, one Lord, one Baptism*: And if it be so, How can this stand with so many *Sectaries* as there are? And if there be one *Faith*, How can this be?

I believe the Creed of St. Athanasius, (which is in your Common-Prayer-Book) and there it is said, That whosoever will be saved, 'tis necessary before all things, that he hold the Catholick-Faith; and that if he keep not that Faith whole and undefiled, he shall perish everlastinglly. And as St. James saith, (Jaw. 2. 10.) He that keepeth the whole Law, and yet offendeth in one point, is guilty of all: So they that believe, must be all of the same Faith. And that this ought to be done, I do appeal to all the Saints that are gone before; of whom it is said, Heb. 11. That their Faith was such, as by it they stopt the Mouths of Lyons, they turned the Edge of the Sward, and caused the Fire to cease, that it should not burn: And They were pressed so, they wandered about in Sheep-Cloathing, and Goats Cloathing. Therefore, I say, there must be an Unity of Faith.

I desire all Catholicks to consider this, That it is better to be Reviled by Man now in this World, than to be Reviled by God in the World to come. *Faith.*
16. it is said, The Catholick Church is built upon a Rock. And Mat. 18. He who will not believe the Church, let him be as a Heathen and a Publican. This Faith must be Establisht so in every one, because Christ said, He would send the Holy Ghost, and he shall shew us (or them) what to do. This is the Rule of Faith: This Faith was publisht at Rome: and St. Paul writing to the Christians there, Rejoyceth that their *Faith* was Renowned in the whole World. *Go ye* therefore, Baptizing all Nations in the Name of the Father. And this is the Faith which I Confess and Believe in, and which I ay for.

I come now to speak of the Second Virtue, which is *Hope*. I Hope, I shall have such Reward, that neither Eye hath seen, nor Ear heard, nor can it enter into the Heart of Man to conceive.

Those that have *Hope*, shall be as Mount Zion, that shall not be removed: Those that have Firm *Hope*, there is nothing can disturb them; because David saith, That God is round about His, that do hope in Him, as the Mountains are round about Jerusalem.

I come to the Third Virtue, and that is *Charity*. It's true, now this Body of mine in this Shipwrack, is full of Sin; but when that Shipwrack is over, I shall come to inherit that Rock, that shall never fail. Now, wellcom Shipwrack, that makes the Body suffer, but brings the Soul to that Haven which is Joyful. Now many there be, that talk much of *Charity*, few understand it, and fewer that practice it. This is the greatest Virtue. *I Cor. 13.* Though you speak with the Tongues of Men and Angels, and have not *Charity*, it availeth nothing. So then, we ought to have *Love* and *Charity*, or else it prevaileth nothing.

Tis Expected I should say something of the Ptor: as to this, I shall declare two points of my faith.

First, I believe, that all are bound to obey the King and his Laws.

Secondly, I do declare, that those that do break the Law in Word, or any Action, that doth Act any thing against his Majesties Life, that it is a sin unto damnation, as much as it was a sin in Judas to betray Christ. An Oath, is taking God to witness; and is as much as if he took his Life and Justice to stake; so that he that takes a false Oath, is guilty of destroying the Life of God, and his Justice, and of his own Damnation: And if I were but Guilty of this, I do declare, that all the sin of Damnation would fall upon me, because I denied the truth, and so struck at God by my sin, by denying of the Truth, that one Damnation.

A Second Damnation is, that if any man know of an evil against his Majesty, his Kingdome and Nation, and to hide, or not discover it, he shall Answer for those Mischies that come thereby: so that a man would have made and Committed as many sins as there are men in England, that had suffered.

A Third Damnation is, to die in this Lie, and with this perjury in his mouth; that he loses Heaven and all the enjoyments, and dies in greater sins than the Devils themselves.

Fourthly, I should have been Guilty of my own death, for that Justice *Arkins* offered me my Life, if I would confess what I knew of the Ptor; which had

had I known, and not discovered, would have made me the Cause of my own death, which would been a fourth Damnation.

I would have said more, but that I gave my speech to a friend to be printed.

Mr. Sherif, I Pray Sir, speak on what you have to say, and no one shall interrupt you.

Mr. Johnston. Now I have no more to do, but to make my address to Almighty God with all the powers of my soul, that I may have his mercy and pardon of my sins; and therefore I beg, that all the Catholicks that joyn in union of this same Faith, would make an address unto God for me, that we may receive pardon for our Sins: I have nothing now, but wishes left; I wish I may Imitate *David* in his Repentance, and that *My Eyes may run down with Tears, because I have not kept God's Laws*. I wish with the prophet *Jeremiah*, that *Rivers of waters may fall from my Eyes, by reason of sin*, Lam. 5. 48. But Tears will not be proper to me at this time, I have kept my self from them, lest by shedding Tears, some might say, I was unwilling to die, or feared death: but instead of Tears, I offer all the Blood in my veins; and I wish every drop were an Ocean, and I would offer it up unto God; and I wish, that I might become a Man like *David*; I wish I had *Mary Magdalens* penitential Tears; I wish I had her Arms to embrace the feet of mercy; I wish I had all the Graces of Saints and Angels, and I would offer them all to God for the Remission of my sin: this is my desire, and this I wish for, as much as is in me. I offer first my Life, and I beseech and desire of God, to turn his face from my sins, but not from me. I offer up my Life in satisfaction for my sins, and for the Catholick Cause: and I beg for those that be my Enemies in this my death, and I desire to have them forgiven, because I go to that World of Happiness, sooner than I should have gone. And humbly beg pardon from God and the World; And this I beg for the Merits and Mercy of *Jesus Christ*. I beseech God to bless his Majesty; and give him a long Life, and happy Reign in this World, and in the World to come. I beseech God to bless all my Benefactors, and all my Friends, and those that have been any way under my charge. I beseech God to bless all the Catholicks, and this Nation, and his Majesties privy Council; and grant that they may *Act* no otherwise, than what may be for the Glory of God, Luk. 12. who will bring to light and to judgement all, both good and evil.

So I beseech God, that he will give them Grace to serve him.

I beseech God to Bless the Parliament that is now in Election, that they may determine nothing, but what they themselves do hope to be judged by at the last day.

I beseech God to bless all that suffer under this Persecution, and to turn this our Captivity into Joy; that they which Sow now in Tears, may Reap in Joy.

I beseech God to save the Death of my Body, and to receive my Soul. I have no more to say.

Mr. Sheriff. I give you no Interruption, but only whereas you said, *That you Dyed for the Faith*; that is not so: You do not Dye for that; but because you being his Majesties Subject, received Orders from the *Church of Rome*, beyond the Seas; and came again into *England*, contrary to the Law.

Mr. Johnston. That was pardoned by the King's Act of Grace.

Mr. Sher. That Act pardoned only Crimes committed before the making of it; but not those done since, as your Continuance in *England* was.

Mr. Johnston. I am sorry, if I have given Offence in any thing I have said: My Reason for it was, because when I was sent for to the Judges upon *Sunday-Night*, Judge *Atkins* told me, *I Dyed not for being concerned in the Plot, but for being a Priest*.

Mr. Sher. No, but for your Continuance in *England* against the Law, (being a Priest.)

Mr. Johnston. God Receive my Soul.

Mr. Shir. Sir, You may take your own time, and you shall have no Interruption. Sir, Will you be pleased to have your own time.

Taylor. Sir, Pray give the Signe, when you please to be Turned Off.

Mr. Johnſt I will give you no Signe; Do it when you will.

(And so he was Executed.)

And thus this Popish Faction design to delude the World, by pretending that they dye only as Martyrs for their Religion; This Priest, with great Affeversations denies his knowledg of the Horrid and Damnable Plot, wherein we have not much reason to give credit to him, since it has been late-ly so fully and undenyably demonstrated, That Lies, Equivocations; yea and the most solemn Affeversations to an untruth, even at the last Moment, is not only Lawful, but Meritorious, when it may advance the Interest of *Holy Church*. Besides, if I forbid a man to come into my House upon pain of death, and he will be so obstinate, notwithstanding he knows the penalty, to rush in upon me, if he lose his Life in the Quarrel, he will be Judged by all wise men to dye like a Fool, and his blood is upon his own head. Again, we are fully satisfied, that whoever shall seduce any of the Subjects of this Kingdome to the Popish Religion, does at the same Instant, make the Person Seduced a Rebel and Traitor against his Prince and Countrey; since in a Letter written by that blessed Saint *Harcourt*, lately departed at *Tyburn*, He does there allow his Proselytes to take the Oaths of Allegiance and Supremacy; reserving the fense they take it in, to themselves; whereby we may evidently perceive, that they make use of Religion only as a Politick Engine, which they manage as may best serve their cursed designs; and that no Oaths, Testis, or Obligations whatsoever, can possibly bind or oblige them, but that they may be Indulged in breaking or evading the force thereof, which our wise Ancestors were very sensible of; and therefore with great prudence made this Excellent Law against their Leaders, since (if a Factious Priest have the sole Command of the Conscience, and that whatever he Commands must be indispensable obeyed) no Prince, nor Government can possibly be safe or secure; and therefore Persons of such Principles as the *Romish* Clergy avow and own, ought with the greatest Reason to be hooted out of the World, as being the most cursed, and dangerous Enemies to man-kind. Let us therefore conclude with the Prayer of the Church in the Old Liturgy.

Be thou O Lord our mighty Protector, and scatter our Cruel Popish Enemies, who delight in Blood, strengthen the hands of our gracious King, the Nobles, and Magistrates of this Land with Judgment, and Justice, to cut off those workers of Iniquity, whose Religion is Rebellion, whose Faith is Faction, whose practice is Murthering Souls and Bodies, and to root them out of the Confines and Limits of this Kingdom, that they may never prevail against us, nor Triumph in the Ruine and destruction of thy Church and People. Amen.

4 JA 55

501013

FINIS.

(i) John C 5

A N

8122.11
T7
H

A N S W E R

To the Merchants LETTER,



DIRECTED TO

Ralph Mean-well,

Now on Board the

VAN-HERRING:

With a Pursuit of the former

Legorn Letter.

19 F A N V A R Y 1679.

WORTHY SIR,



RECEIVED yours, and in pursuance of your Directions, my self, with some others, have made it our Business to procure Subscriptions to a Petition (humbly desiring our Captain that his Council may sit on the day prefix'd) in which undertaking we have not been a little discourag'd for (which you'd hardly believe) not one in fifteen throughout the whole Ship would subscribe; nay, on the contrary, some there were on Board us, who instead of setting one hand to it, fail'd not to use both and tore it; but we have call'd them to accompt for it, though we fear to little purpose: but this usage has not wholly disheartned us, for by fair words to some, and threatening speeches to others, when we saw a Sailor in quandary whether he should set Pen to Paper or no, we told him there was no greater Test to prove him either an Algerine or a Christian; by which, and with other means, we have mustered a considerable number of hands: but because I will notatter your expectation, with shadows instead of real substances; to deal truly with you, they are most of them but the Riff-raff of our Ship; but such as they were, some half a score of our principal Fore-mast-men humbly presented it to our Captain; but, Bless me! had you but seen how disdainful-

If he received both them and their Cables length of Scrawles ; for indeed most of them were no other , for first you had a Name or two written in a tolerable hand , but then three or four Marks instead of Names , pursued them ; which our Captain took for Hebrew Characters , till inquiring into the Quality of the Mark-makers , he was informed they were formerly educated in the Art of Button-makers , Taggers of Points and Laces , and such like Manufactures , whom the frowning World forc'd to Sea , and now are become Sailors ; but in short , the Captain no way allow'd of our proceedings , which we dare not own to our Ships Company : but on the contrary , have given out that he vouchsafed us a gracious Answer ; which we suppose has wrought such Effects , that within few days we doubt not but some others of our Company will appear in the like Causē.

Y O U may remember you mentioned two pernicious Passengers lying on Board us in our great Cabbin. Alas Sir ! We have nearer Two Score , and some of them of dangerous consequence ; in particular , one who has so often chang'd his Religion , when there has been alteration of Commanders , that he scarce knows what Government he would have aboard us ; besides many others , who are daily buzzing in our Captains Ears , that were we not assured of his great Conduct , some of them e're this time had betray'd us into our Enemies hands : As to the Sultaness , there is great hopes she will (in a Pinnace of the Captains) leave our Ship and return to *Algiers* , the place of her Nativity ; but for the Renegado we are like to be pestered longer with him ; for we have had Advice from aboard the Pinnace he stear'd , that he bred such Dissentions between the Sailors and their Captain , that 'tis thought , if ever they catch him aboard their Pinnace again , they'll Keel-hale him.

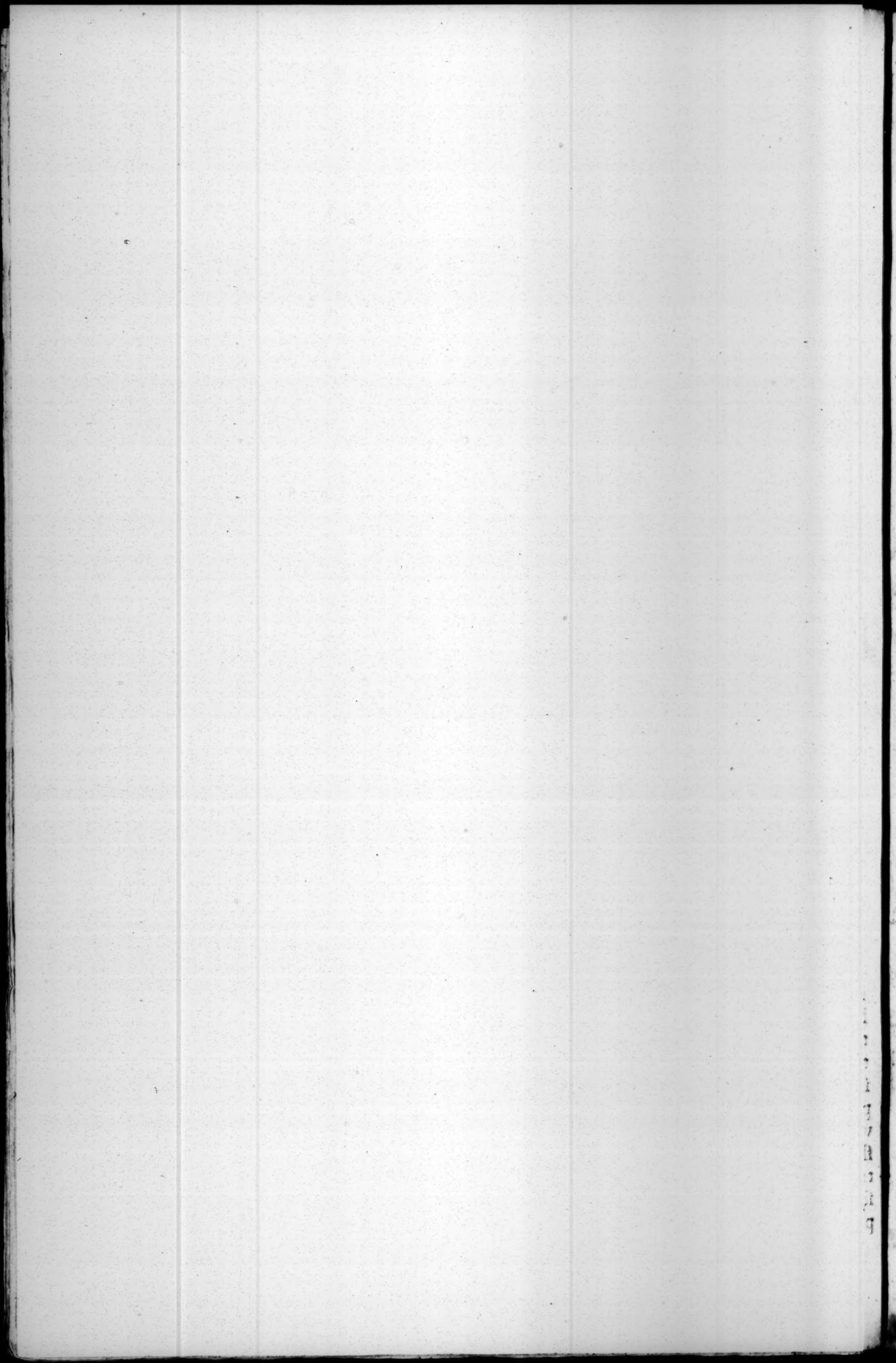
I thought convenient to acquaint you , That our Council of War have Tried Five Mussulmen , and have found them guilty of High Misdemeanors , in that they have by Order of their Mufti read the *Akoran* publickly , and have endeavoured to Algerize some Christians ; for which Facts according to Law they have received Sentence of being Tied up to the Yards Arm.

Further , I must acquaint you , That one of the Chief of our Council of War has been charg'd with a little under-hand Dealings , by brow-beating our Material Evidence , and privately setting on Shore some Mahometans charg'd as Actors or Abettors in the Conspiracy ; chiefly the discharging our Chirurgeons Mate , when so clear Evidence appear'd against him ; how he will clear himself of these and other Crimes , he is charged with , my next shall inform you .

Thus have I given you an Impartial Account of our present unhappy Condition which cannot but amaze you and the rest of our Worthy Owners , to whom I desire you would be pleased to impart this ; and what other Transactions offers , you shall have by my next : Yet doubting not but our BRAVE CAPTAIN will by his Mature Courage and Conduct , use his utmost Endeavour for the due Prosecution of our Enemies ; which will much exhilarate the hearts of our Ships Company , and especially the Heart of

4 JA 35
Your Faithful Servant ,

RALPH MEAN-WELL



8/22/1

18

A N

A N S W E R

Returned to the

Letter from Legorn,

B Y A

MERCHANT concerned in the SHIP.

Honest Ralph,

I Received yours, and having so considerable a Cargo a-board the endanger'd Vessel, communicated the sad news to most of the *Part-owners*, who are all not a little surprized, and 'tis believed most of the *Christian World* must be amazed to hear of such a desperate *Conspiracy*, which bids defiance to all the antient maxims of policy; for a Plot once *discovered*, was ever heretofore look'd upon as prevented and defeated: But This it seems bears up and increases, like some very foul-stomack, that converts *weak and languid Medicines* into nourishment for the Disease. For besides the account given by you, we since understand from other hands, That this Hellish Contrivance hath a long time been fomented by the *Mahometan Faction*; That the *Algerines* under pretence of *Traffick* and *Amity* have maintain'd several Spies a-board amongst you, and afforded large *Pensions* to some eminent Officers to *debauch* them from their duty; particularly the *Parser*, who from a private *Tarpaulin*, in few months rais'd himself to incredible favour with the Captain, and a prodigious estate; hath been a most treacherous Villain, and by ill management much wasted the *Provisions* and *Stores* of the Ship; and though he be at present confined to the *Gun-room*, yet pretends an Acquittance of all

A

mis-

miscarriages under the Captains hand, and 'tis feared hath left too great an influence behind him: Besides, we hear that there are two pernicious *Passengers* a board that lye in the *great Cabbin*, the one, an *Algerine Woman*, that sometimes pretends her self a kind of *Sultanness*, but is in truth the spurious issue of a base *Musleman*, and imagined to be an *Enchantress*, for that the *spirit of infatuation* is her constant familiar. This *Hag*, 'tis said, devours more *Provisions* in a day than would serve the whole *Ships Crew* a month; the other a *Renegado*, formerly *Steersman* of a *Pinnace*, in which 'tis said, the *Lieutenant* sails at present; these are supposed to be great *Remora's* to the Assembling of the *general Council of Officers*, being assisted with a *Chian* of *Algiers*, who seconds their destructive counsels.

But notwithstanding all this, and the apprehensions you justly are in of danger, yet we hope the worst is past; for we have stated the whole Case to our *Judg-Advocate*, and consulted several Learned *Civilians*, well skill'd in the *Laws of Oleroone*, and *usages of the Seas*, intreating their best advice in this important Affair; from whom we have received the following *Instructions*, which I think fit to acquaint you with, that they may be communicated to the *honest Sailors*.

Before all things, 'tis advised, That notwithstanding all discouragements and jealousies, you continue stedfast in your *obedience to the Captain*, and by no means suffer your selves by indiscreet zeal, or frightful amusements, to be hurried into any *undutiful* behaviour or *mutiny*; hearken not to any malicious whispers, either of the *Mahometans*, *Algerines*, or *Mungril Christians*, whose only design is to raise disturbances, and make you accessory (if they could) to the Captains just severities. 'Tis well known, that when formerly he travelled the *Mahometan Regions*, he bravely maintained the *Christian Faith*, and would not suffer himself to be seduced by any temptations of the *Infidels*; his Father likewise dyed a *Martyr* for the true Religion, and nothing but the most mischievous malice, can imagine that he can be prevailed with now to *connive at* their impious Idolatries: you know how great an *Interest* he hath in the Ship more than any, and that those that endeavour to *betray* you, aim likewise at his *life*. Let this consideration secure your fears, and persuade you to

wait

wait with *patience*; though to some over-heated spirits he seem not so violent in prosecuting the *Conspirators*, yet the necessary care and *zeal* he hath already shown, demonstrates the *sincerity* of his intentions. Remember, when our great Masters followers were so rash as to *call for fire from heaven*, he told them *they knew not what spirit they were of*. Your Captain's gteat Command furnishes him with better means from the *fore castle* to foresee impendent *dangers*; and no doubt when he finds affairs brought to a *crisis*, will strike home, and redeem the delay by the *severity* of the *Blow*.

2. It will yet not be inconvenient, That by all due and *lawful* means all the faithful Sailors should in an *humble* manner *address* and make application to the Captain; To remonstrate their *dangers*, and posless him with a *right apprehension of things*; it being part of their *duty* by their *solemn vow* when first they entred into the service, to discover to him all *private Conspiracies* that shall fall within the *verge* of their *knowledg*. For 'tis not impossible that some of the *grand Conspirators* or their *Confederates* may so besiege his ears, and misrepresent the *state* of affairs, and the *true end* of the *Loyal Seamens* applications, that without such repeated *Instances* and *Importunities*, he may mistake his *Friends* for his *Enemies*, which is the greatest *misfortune* that can befall any *Commander*.

3. As for the *Algerines* you mention, they are known to be the general *pest* of Christendom, the *common Enemies* of mankind, neither good *Christians* nor yet true *Mahometans*; a sort of *Fantastick Mungrils*, who within these few years under a *most Christian name* have spilt more *Christian Blood* than was shed in the *Ten primitive Persecutions*. And though 'tis true they pretend to embrace and advance the *Alchoran*, yet indeed they value it no further than 'tis subservient to their *Secular Interest*; so that the *Mufit* himself is afraid of them, and all his petty *Hodgsa's* (or inferior Priests) are forced to truckle (as much as their own *wooden-shoo'd Peasants*, the most *sneaking slaves* in *Europe*) to their absolute *Tyranny*. Nor is there any regard to be made of their most *solemn Vows* or *Alliances*. Some years since they entred into a confederacy offensive and defensive, first with the *Republick of Boggland*, against the mighty Monarch of *Oteana*. After that, shifting sides with the *Oteanian Monarch*, against the

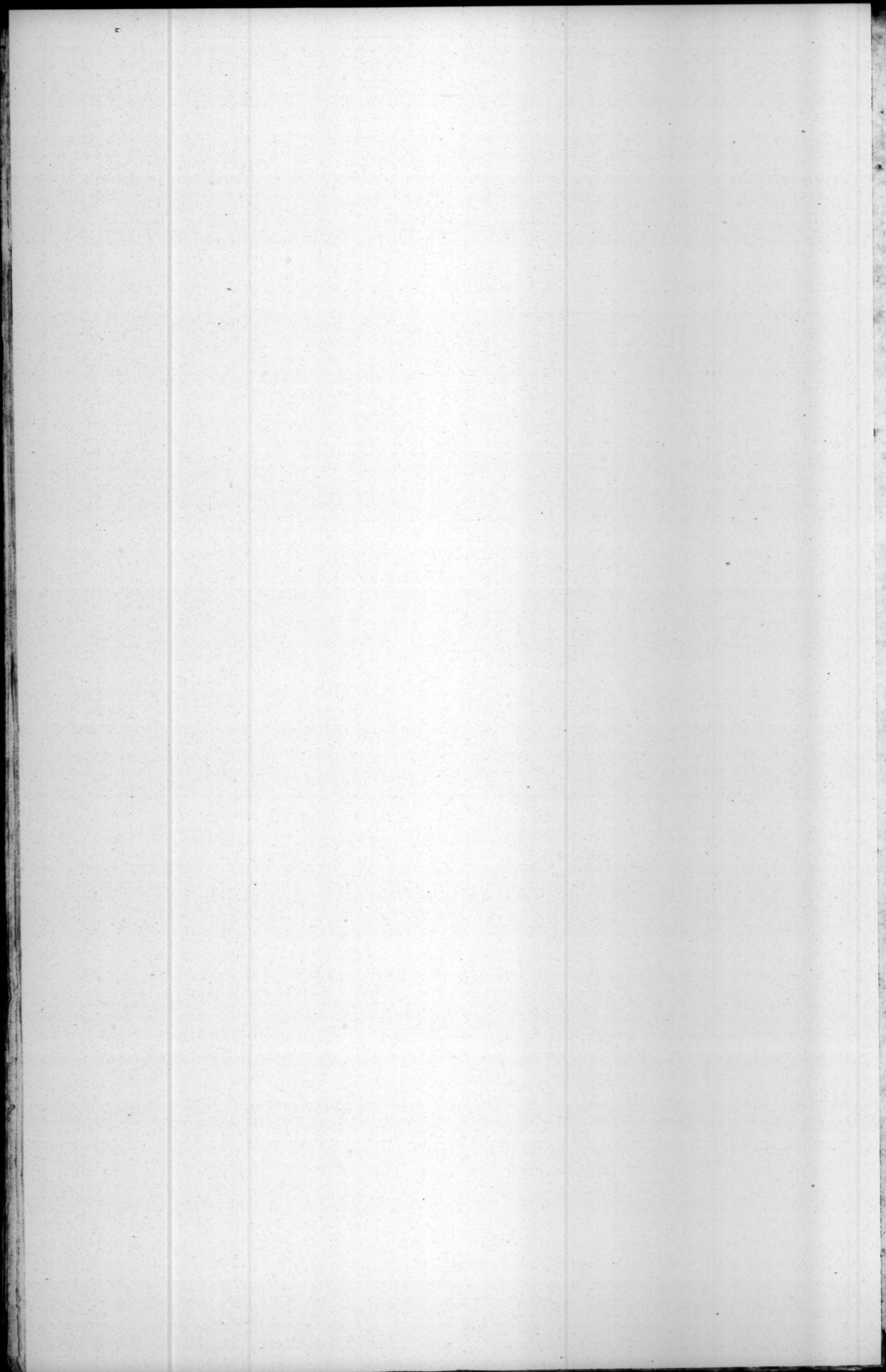
Bogg-

Bogglandea's ; but truly serv'd *neither*, only bubbled *both*, advanced their own Grandeur, encreased the number of their *Gallies*, and learnt their *slaves* more dextrously to handle their *Oars*, and manage Navigation as well in the *Mediterranean* as the *Narrow Seas*. How many *Christian Temples* have they since demolish't ! How many *Pyracies* have they committed ! How many *Leagues* have they violated ! How many affronts have they offered ! Yet still these mischievous *Apes* in some Countreys pass for *Birds of Paradice*. 'Tis these Villains that underhand occasion the disturbances in your *Ship*, and abet the *Conspirators*; but had our *Captain* briskly falm upon them three or four years ago in their *harbours*, he might most probably have fired these *Nests of Hornets*, and prevent'd the general mischief that now threatens the *Christians* from their *overgrown Grandeur*. We therefore advise you most seriously, That you entertain no *Treaty* or *Correspondence* with these perfidious *Ragamuffins*. The time was when half your number would not only have baffled them at *Sea*, but routed them at *Land*, and planted St. *George's Ensigns* on the tops of the highest Towers in *Algiers*. Courage I know is not yet wanting ; nor shall, I hope, *Conduct* be lacking. We have a brave *able Commander*, though now under a cloud (the *Sun* you know may be *eclipsed*, but emerges, as to more admiring eyes, so with greater luster) that has given signal proofs of his *Abilities*, and made the *Rascallions* at once admire (though they durst not imitate) his *Valour* for them, and dread if ever it should be employed against them. Be it *He*, or be it *who else* that the *Captain* shall please (according to his *Commission*) to order to manage *Affairs*, and carry on the War against these pestilent *Encroachers*, we do not question but in short time to have a good account of that *Expedition*. I shall not inlarge at present, intending to give you a fuller Account of my thoughts by the next. I remain,

4. JA 55

Yours,

L. F.



[i]

THE *K. Sidney (L. Earl of
Romney)*

Two MEMORIALS

Delivered this Instant *January* by

Mr. SYDNEY,

His MAJESTY of *Great Britains* Envoy Extraordinary Residing at the *HAGUE*, to the States-General of the United Provinces, to Induce their Lordships not to enter into a League Defensive with the *French* King.

Together with the Reasons delivered to the States-General by the *FRENCH* AMBASSADOR residing in the same place, for their entring into such Defensive Leagues as by his Master the *French* King is desired and prest for. Worthy of all good *English* Mens Perusing.

*The Memoir of Mr. Sydney, Extraordinary Envoy of the King of Great Britain, presented to my Lords the States-General of the United Provinces the 9th of January, 1679.
80.*

THE subscribed extraordinary Envoy of the King of *Great Britain*, doubts not but your Lordships are well informed by the Ambassador you have near His Majesty, with what astonishment and trouble he received the Instances made to your Lordships by the most Christian King to enter into a Defensive League with him; and since the *French* Ambassador by his Memoir presented yesterday to your Lordships, hath so vehemently reiterated the same, he cannot forbear to represent by expres order from his Master, that he cannot look on this Alliance other than as a League to be made against him, after your Lordships had made such difficulty to pass the Act of Guaranty of the Peace concluded at *Nimmeguen*, to which you were obliged by the two solemn Treaties of the 10 *January*, and 26 of *July*, 1678.

That the King his Master cannot comprehend this Alliance to have other prospect than the sole defence of *France*, or of this State: The *French* King being in a profound Peace, fearing nothing from the Princes his neighbours; and your Lordships also not having any subject to apprehend you may be unquieted by them; so that this League can have no other end but to facilitate the means for his resentment and displeasure conceived from the separate Peace made between his Master and this State in 1674; and the zeal his Majesty expressed in obtaining for your Lordships and your Allies, a Peace more advantageous than that concluded at *Nimmeguen*, and to have Guaranteed that Peace also.

If your Lordships reflect upon the *French* King's Declaration given the Embassadors, that he should regard this Guaranty of the Peace, as a League made against him,

him, though solemnly stipulated by his and your Lordships Plenipotentiaries at *Nimeguen*, you will not be astonished at the Resentments of the *French King* on this occasion; and my Master cannot perswade himself that your Lordships who have always expressed a desire to live in good and strict union with Him, will engage your selves in an Alliance so opposite to His Interest, to which your Lordships are no ways obliged, the which will certainly break this Union wholly, and oblige His Majesty to take other measures.

Given at the Hague this 9th of January, 1680.

S Y D N E Y.

The Memoir of Mr. Sydney, Envoy Extraordinary of the King of Great Britain; presented to the States-General of the United Provinces, the 23. of January, 1680.

THE subscribed Envoy Extraordiuary of the King of *Great Britain*, seeing by the Memoir which the Ambassador of *France* presented yesterday to your Lordships, that he continues by urgent instances to induce your Lordships to enter into that Defensive League which the Most Christian King proposed to your Lordships sometime since; he finds himself obliged by new Orders from the King his Master, to renew the Instances by him made to your Lordships by his Memoir of the 9th Instant, That you will not enter into such a Treaty as the King his Master cannot take to be other than an Engagement against His Majesty, who pretends not to use such Menaces as the Memoirs of the *French* Ambassador are filled with; although the King his Master hath more cause to complain that your Lordships have but even now passed the Act of Guaranty, to which your Lordships were obliged by two such solemn Treaties. But as His Majesty takes nothing more to heart than the advantage of this Republick, yet he will not press them upon any thing that is not for their Conveniency and their Interest.

The King his Master perswades himself also, that after all those assurances of his Amity and Assistance in whatever may happen, which He hath given your Ambassador at His Court, whereof without all doubt he hath informed your Lordships; you will not make an Alliance which He cannot judg to be other than against Himself; and that the Instances of the Most Christian King, though too pressing and importunate to be presented to a Free Commonwealth, will not be capable to divert your Lordships from your True Interest, nor from the Amity and strict Union between His Majesty and this State, in a Time and on an Occasion when He gives your Lordships so essential Marks, and when your Lordships have assured His Majesty that you will continue and encrease the same on your parts.

Given at the Hague this 23d of January, 1680.

S Y D N E Y.

Considerations upon the Alliance with France.

THE *French* King having by his Ambassador demanded of the States to renew their Alliance with him: His Majesty hath all reason to believe that the States would accept of so advantageous an offer, and would the sooner compleat this Alliance.

In regard they have renewed their Alliances with all the Princes with whom they have been in War.

And that having made peace with *England*, they have not only renewed their former, but concluded a more strict Alliance than before. And

And in the same Treaty wherein they made Peace with *Sweden*, they renewed their former Alliances.

The *French* King demands but the same thing of this State, which if they do not do, his Majesty will have grounds to believe that the States have particular reasons why they will have no Alliance, nor more strict Friendship with him, and then his Majesty hath just reason to take his Measures upon that Foot.

And his Majesty will have the greater reason to do so, seeing the States have Alliances with all the other Princes of *Europe*, and the *French* King being the only Prince with whom they have not, nor will not have any; His most Christian Majesty hath reason to perswade himself that all the Alliances the States have with other Princes, are designed only to take their Measures against him the first opportunity that shall present; nor will it at all excuse them to say that the Alliances the States have with *England* and *Spain* were made during the States being involved in War, seeing the Alliance that *France* now proposeth, consists not of any particular Engagements, nor contains but the same Conditions that were demanded by these States *Anno 1662*.

If in the present Conjunction of affairs they refuse the renewing the Alliance with *France*, his Majesty will have no ground to believe that they esteem the interest of *France* and the States incompatible, and by consequence that it will become him for ever to take other Measures, seeing the Estates declare to him that they believe it not for their Interest ever to allie themselves with *France*.

If any one object, That notwithstanding this Alliance may be necessary and good, yet they ought to remit the concluding of it to another time.

His most Christian Majesty being ignorant of any thing that can be a reason for this delay, he ought to believe that the States not daring absolutely to refuse this Alliance, they protract time only with a design not to make one.

And if these Reasons, be they what they will, be not the same in six Months or a year, that they are at present, do not they then by consequence imply a perpetual obstacle to the renewing of friendship or alliance 'twixt *France* and the States?

Whether the Complaints that some Princes have made of the renewing this alliance, ought to be suspected or not?

Whether a Prince, be he what he will, can oppose himself to the States in their making of innocent Alliances, and such as he hath with them himself, without making it appear at the same time, that he will attack the one or the other, or that he hath some other hidden design?

The *French* King is so far from taking it ill that the States create themselves new friends and alliances, that he would himself procure them for them, if he knew of a Prince with whom they have not already an alliance.

It is no reason to be given for the hindering the Alliance with *France*, to say that they will not make a League of *Guarantie* with *England*, seeing that League is as Declarative against *France* as the Triple League was.

That there is no comparison in making a League of this nature with a Prince with whom they are already allied; and the renewing of an Alliance with one with whom they have none, although formerly they were ever straitly allied.

Whether it can be said that the States do remain neuter, and not do for one Prince what they have already done for another; as if they would straitly allie themselves with the one during the War, and refuse to do so with the other during the Peace, and yet call it a State of Neutrality.

For if the Alliances made by the States during the War, hinder them from making an Alliance with *France* now; it is sufficient to make his most Christian Majesty know, that the same Spirit that ruled against him, during the War, continues still during the Peace.

And

And His Majesty cannot believe that the States are sincerely returned to him as he hath sincerely given them his friendship, seeing they refuse to give him those marks of affection that he offers them, and that they have at other times so ardently wished for.

If they consider the foundation of the most Christian Kings demand to the States to renew the Alliance, they will find themselves under a precise Obligation to perform it, seeing the *French* Kings Letter of the 18 of *May*, 1678, which the States accepted of, did not contain the Propositions of Peace, which were so agreeable to them, but under condition to re-enter into the same Bonds and Alliances, that they were anciently in with His Majesty.

That notwithstanding the *French* King hath no grounds to fear that his Forces are not sufficient to defend himself against all the attempts of those that bear him ill will; yet however, he thinks himself obliged to know what the States inclinations are as to his regard, as he is already satisfied of their ill intentions, who oppose the renewing of this Alliance, because they cannot without fear and envy behold the advantages of such an Union.

It is without good grounds that some affirm that the States have never made Alliances, but upon pressing occasions, as those were with the several Princes during the War, and that these Alliances cease with the Peace; for those that know better the state of things, are satisfied that the Alliance was not proposed upon any particular account, but at the Instances of the States during the Peace; whereas the Alliances made with other Princes continue firm since the Wars, so that some are to continue yet 20 years, others 30 years, and others for ever, whilst there is not one Prince except *France*, with whom the States will not have an Alliance.

It is easie to answer those that say publickly, that the Alliance with *France* is assuredly advantageous; but however, the States ought to be judge of their own time when to make it.

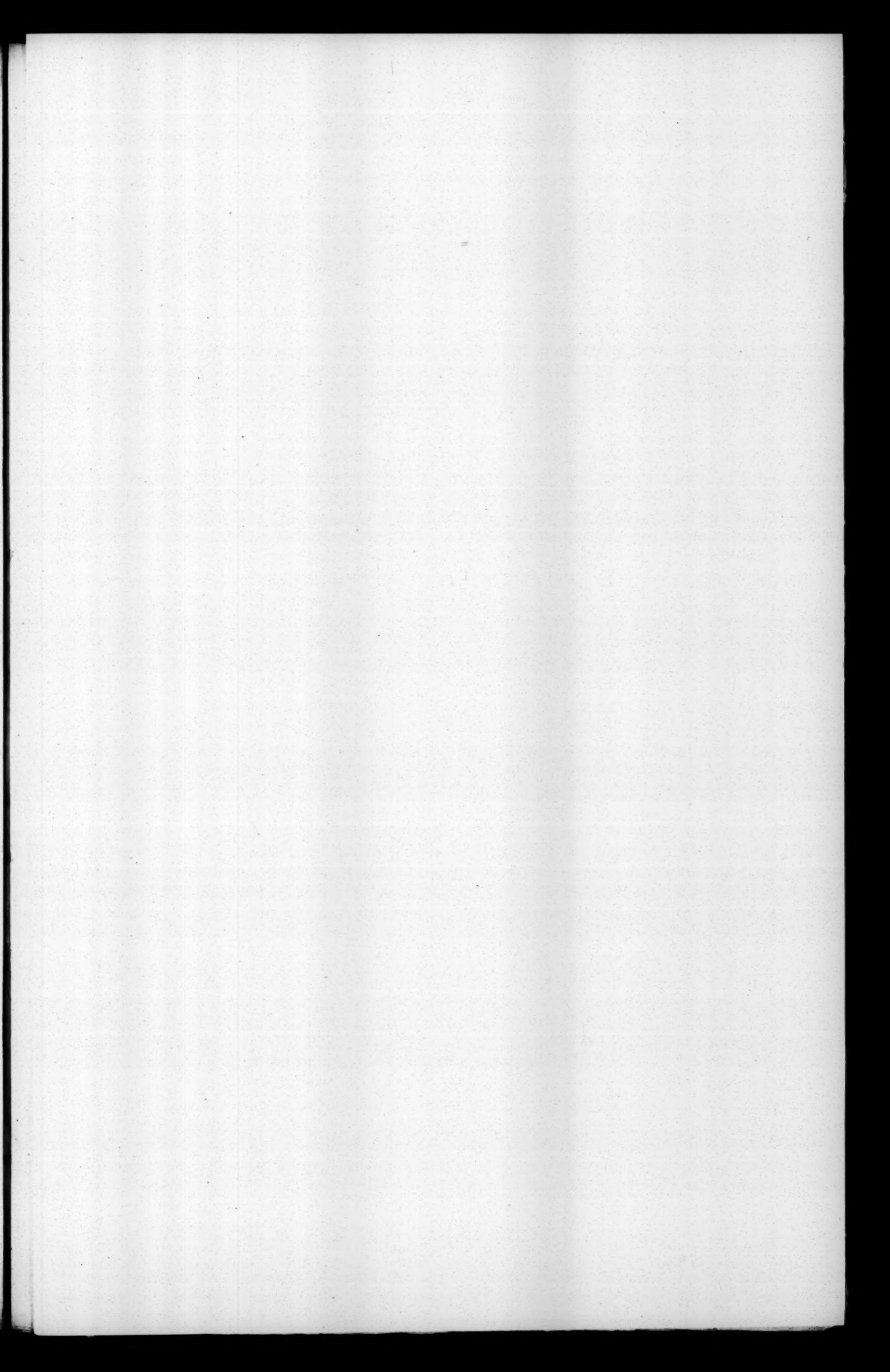
Upon which 'tis agreed, that if the States would propose a new Alliance, it is just they should chuse their own time; but when his most Christian Majesty doth require them to renew the ancient Alliance they had with him, and they do it not, then it may be concluded, that they have respects, which they consider more than the friendship of the *French* King.

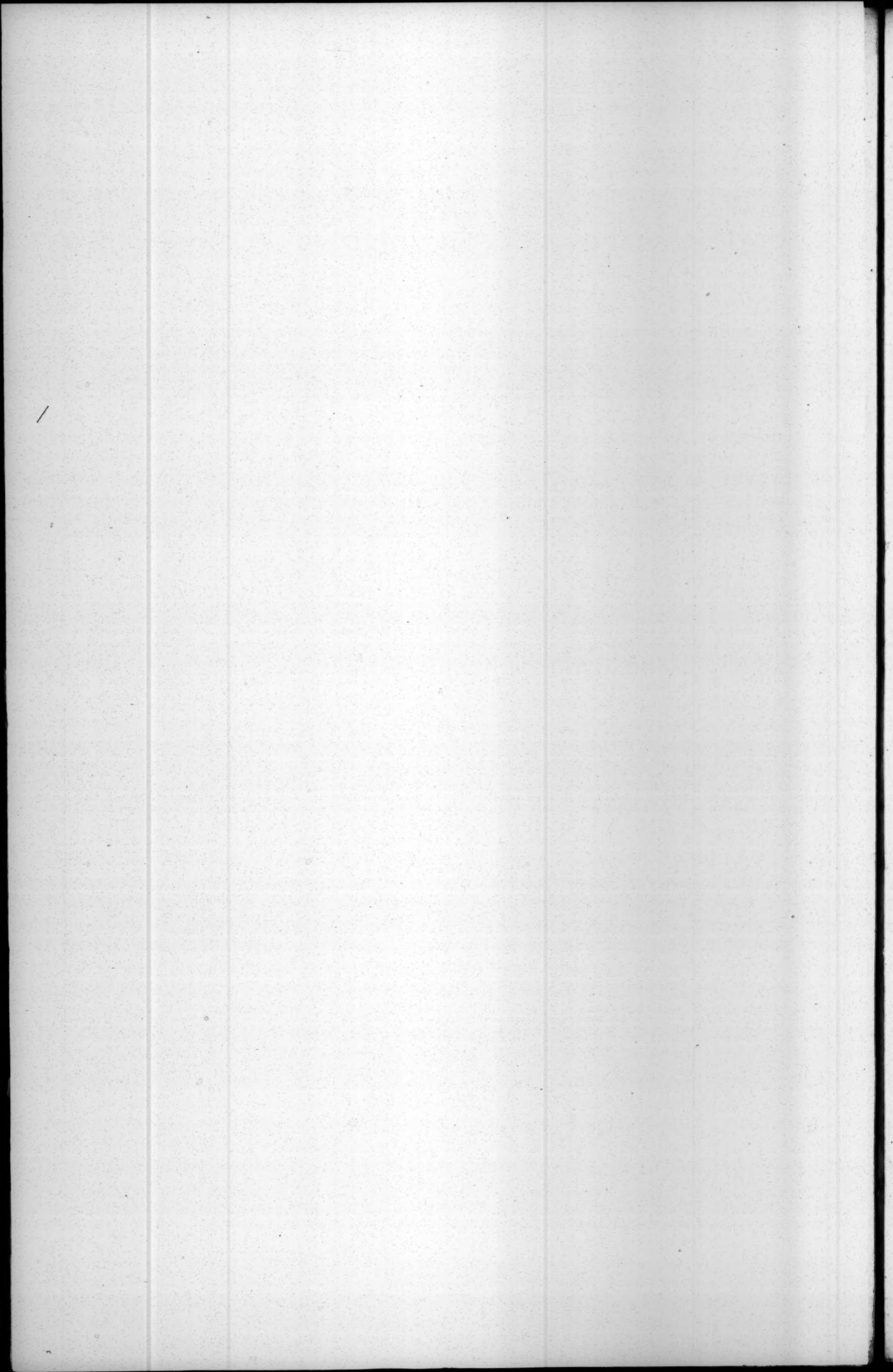
Whereas if one duly consider this Proposition in it self, one may say they have had more than time enough to determine it, since they have discoursed of the renewing this Alliance; seeing there was a Proposition of this nature made in *May* last by a Minister of the Court of *France*.

And the *French* King ought to presume, that the States are so vigilant in their own affairs, and so affectionate to him, that they would have resolved since *May* last, of what they were to do in this affair; and now that his Ambassador came in conclusion to propose this Alliance, His Majesty beholding their silence, cannot but doubt of their intentions for him, and demand a Decisive answer, to the end he may once take his due measures.

Nor can the *French* King do otherwise than draw an ill consequence from their denying to renew the Alliance with him, for fear of offending those that without reason oppose it, and who can have no other design than hopes to make an offensive League against him, do therefore hinder this Defensive Alliance.

Nor can it be expected that the *French* King will always wait the States leisure to resolve, nor after so many advances of amity made by his Majesty, but that the States must thank themselves if His Majesty, seeing his Alliance refused or neglected, take such measures as shall not please them.







A LETTER from a
Gentleman in the Country,



Person of Honour in
LONDON.

IN
VINDICATION

OF THE

Church of England,

From certain *Scandalous Aspersions* cast upon them.

Honoured Sir,

I Received Yours, wherein you hint certain Fears and Jealousies, as if some that pretend themselves Members of the Church of England, (Tainted with the Popish Leaven, or Infatuated with the Temptations of Imaginary Profit and Honour, in this Critical Juncture, which requires the greatest Zeal and Courage) should be Bewitched into such a

A

Laodi-

Laodicean Temper, as to be *indifferent*, or rather *Inclinable* to *Truckle to Popery*; if Heaven, in Judgment for our Sins, should suffer it once more to be *Predominant* (which God avert) in these Nations.

And though I hope, nay, *promise* my self, such Suggestions are utterly *Groundless* and *Scandalous* yet to satisfy you, that if any such there be, they have taken wrong Measures as well in *Policy*, as *Divinity*, I offer you these few hasty Reasons; that no *Church of England Men* can in *such a Change*, expect any Temporal Advantages to themselves.

First, Consider the vast Number of *English, Scottish, and Irish Jesuits, Priests, Friars, and other Popish Vermin*, lately Train'd up at *St. Omer, Douay, Salamanca, Rome, &c.* all gaping and *sharp-set* for the *Spoyl*; and you will find, that the In-come of *Ten Thousand Parishes, Twenty Six Bishopricks, and all their Appurtenances*, (though six times more Valuable, than represented by the Author of, *Omnia Comesta a Belo*) will never satisfy the *Rapacious Jaws* of such a Numberless Troop of *Vultures and Cormorants*.

Secondly, Though our *Lay-Gentlemen* may have some Pre-tence to struggle for their *Church-Lands*, as being *Estate*d in them, not only by *Act of Parliament*, but also the *Popes Remitter*, in *Queen Maries Time*, (which yet by the way, is nothing worth in that Case; the *Act* being, they will tell you, *void*, and no *Pope* vested with Power to *impoverish the Church*): Yet the *Protestant Clergy* can claim no such *Grace* from his *Holiness*; But must certainly *turn out*. *Cedite Majoribus*: Begone you *Intruders*; make room for the *Antient Proprietors*.

Thirdly, Suppose they *Comply betimes*; this will be no Security for retaining *their Old*, or getting *New Preferments*. For a *New Convert* in any *General Turn*, (to which he must be supposed to be sway'd more by *Interest* than *Conscience*) is al-ways look't upon with an *Evil Eye*, by the *Old* preventing *Party*; who will never endure these *New Trucklers* to Reap the *Sweets*, which they so long have been *sweating* to obtain.

These

These came in but at the Eleventh Hour; Shall they be Equal with us that have born the Burthen and Heat of the Day?

Fourthly, Many, indeed Most of our English Clergy are Marryed; consequently, incapable of any Ecclesiastical Office, If Popery prevail.

Fifthly, 'Tis well known, the Jesuits have already pretended to the sole Reaping of this Expected Harvest: And Quarrels for some Years, have been between Them, and the rest of the Orders, for dividing the Goose-Giblets, before She be pluck't. What Share then can any pittifull Hugenot = Regenado's, ever hope for?

Sixthly, As 'twould be a most sorry Bargain, if any Prince hereafter should be so mad, as to Barter away the Protestant Religion (which yields him a Legal Sovereignty) for a Fancied Arbitrary Power, clogg'd and enslaved to the Paramount Pleasure of the Pope, and lyable to be bearded in his own Dominions, by every Bold Clergy-Tom-Becket: So 'twill be no less Prejudicial to the best quallify'd Clergy themselves, when instead of being Collated to a Bishoprick gratis, by the King, for their Merit, they shall be obliged to pay a vast Fine for a Pall and Confirmation-Money, to the Grand Seignior at Rome: As Walter Gray long since, was forc'd to deposite Ten Thousand Pounds Sterling, for the Arch-Bishoprick of York; and William de Raley, Eight Hundred Marks, for that of Winchester, &c. See Matthew Paris, in Anno 1243. & alibi.

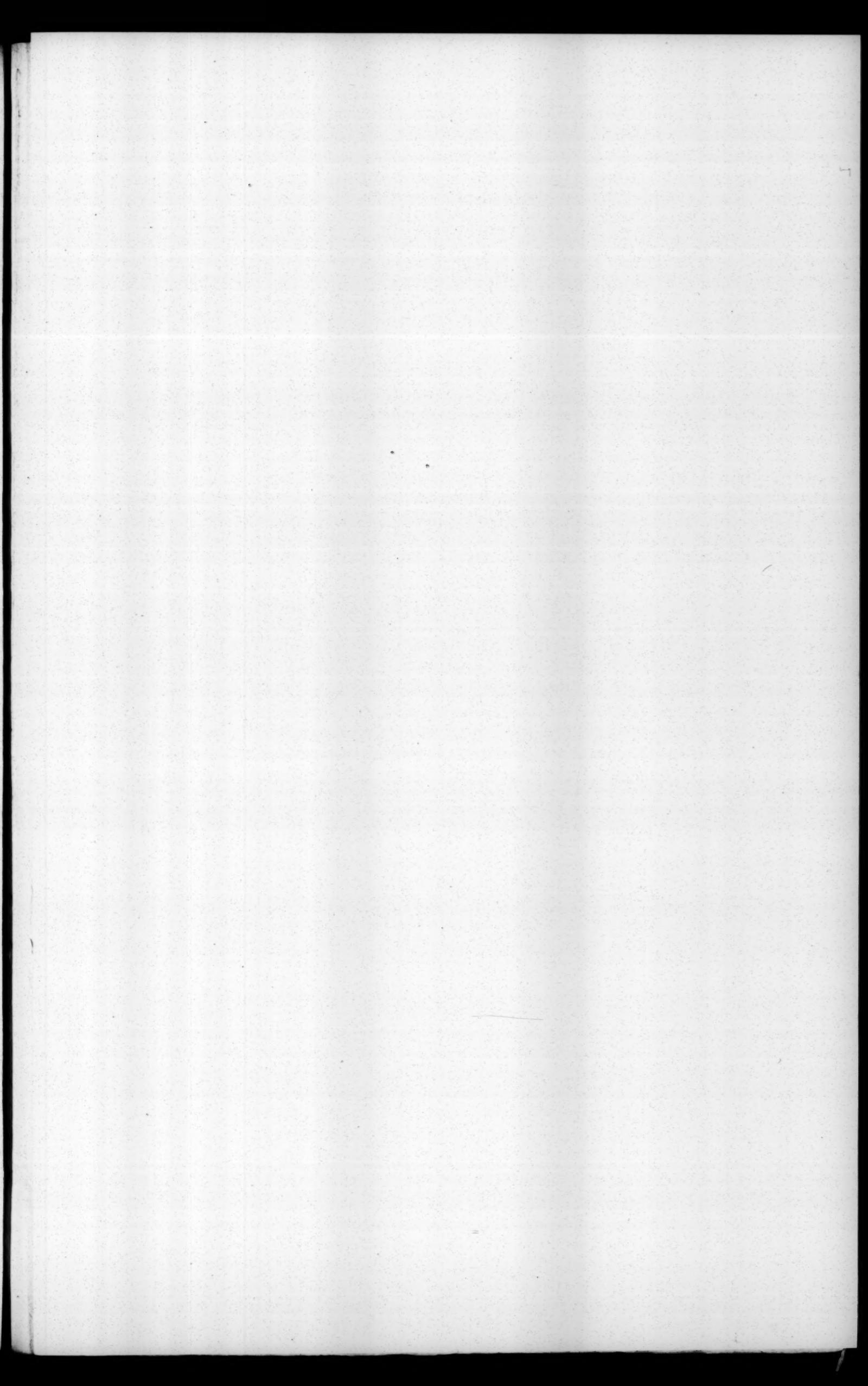
Seventhly, What Hopes can any of our English Clergy, though never so much Romaniz'd, have of injoying Preferments, when (besides the Reasons before-recited) we find, that heretofore under the Sway of Popery, Forreigners were usually plac'd in the best Benefices: As in the Year 1253. on an inquisition taken; it appeared, that the Revenues of the Italians in England (whereof many were Boys, most Dunces, all Aliens) did amount to no less than Threescore and Ten Thousand Marks, Per Annum, esteemed then a greater Revenue, than that of the King: And another time, Matthew Paris tells us,

That the *Pope* made a Bargain with the People of *Rome* ;
 that if they would effectually Aid him against the Empe-
 rour *Frederick*, their *Children* should be put into all the *Vacant*
Benefices in *England* ; whereupon Order was sent to *Edmund*
Arch-Bishop of *Canterbury*, the *Bishops* of *Lincoln*, and *Salis-
 bury* ; That Provision should be made for *Three Hundred Ro-
 mane Children* to be served of the next *Benefices* that should
 fall.

I need not mention the *slavery* they they must be under,
 of *Trudging* to *Rome* on every *impertinent Appeal* ; Their be-
 ing liable to be *Spung'd*, as oft as the *Popish Court* pleases ;
 the *Hatred* they will *Incurr* from *Protestants*, and deserved
Scorn from *Old Papists*, with an hundred other *Inconvenien-
 cies* : But shall only add, that as they must needs be *Rebels*
 to *God*. and their own *Consciences*, so at the same time they
 must be *Traitors* to their *King*, and *Betrayers* of the *Liber-
 ties* of their *Country* ; whoever shall attempt or submit to
 any *Reconciliation* with *Rome* ; which I assure my self no
English-Man of *unbyased Liberal Education*, much less any
 that have ever *imbib'd* the true *Loyal Generous Principles* of
 the *Church of England*, will be *Guilty* of : Therefore advise
 you to silence *unjust Suggestions* of that nature, as that will
Conserve the *good Opinion*, of

111. 35
 Your Friend and Servant, &c.

F I N I S.



A

PETITION



TO THE

PETITIONERS.

Humbly Shewing,

THAT there are a great number of subtle Engineers abroad, who under the Veil of Piety and Justice, invent false and scandalous reports of the Government, and Chief Magistrates of the Kingdom ; dayly labouring to imprint false suggestions in the hearts of their fellow Subjects, with design, by that means to put us together by the Ears, that they may once more make a scramble not for the Good but for the Goods of the Nation.

It is most certain that there never was a violent attempt to make a change in Government, or to force any thing from Governours, that ever any got any thing by it, but such as had nothing to loose. By the very Constitution and Nature of all Monarchy's and Kingly Governments, Kings are at their Liberty to Call and Assemble their Councils when they please ; and Parliaments are no other, in *England*, than the Kings Great Council, and give themselves no other name as yet : and at this time His Majesty hath been pleased by Proclamation to signifie His Resolutions of Proroguing the Parliament ; and upon an Address being made unto Him for their Siting, he did forbid the Agitating or Presenting any more Petitions to that purpose, yet nevertheless some men amongst us, with indefatigable Industry and great Cunning, persuade others to joyn with them to desire that of the King which he hath declared against, and in such a manner too as he hath forbid, and therefore they can expect no other then to be again denied : mark then what may be the Consequence of this proceeding. There is nothing in the world more common than for one man having made a request unto another, though for so trivial a thing as it matters not whether it be obtained or no, yet if it be denied, he that is so denied will be dis-

pleased with the other for denying ; and on the other side, we know that over much importunity stirs up wrath : may not then this sort of proceeding beget an enmity between the King and His people, and when that hath happened, it hath often so fallen out, that they have not been reconciled till experience hath discovered that a Kingdom divided against it self cannot stand : It looks like a Devilish Art to drill the Nation into Rebellion, and it is not unlikely but that the next thing when the Subscriptions are finisht, will be to persuade the people to require that with their Arms which they have Petitioned for with their Hands ; or that these men that are thus irregularly violent for the Parliaments Sitting against the Kings will, may be as active, in case they should Sit, to abett and assist them to Act what they think fit, be it right or wrong, and that it is not impossible for Parliaments to do ill things, there be too many presidents.

There is nothing more dangerous to manage, or more doubtful in event, than to bring in changes and alterations in the form and nature of Government, it is as dangerous as to remove the Foundation of a House, in doing whereof the whole Building will be shaken, and besides the danger of falling, it will receive more hurt by shaking, than it doth good by the new Reparation, to attempt to force the King to call a Parliament against his will, is an attempt to change the very Nature and Foundation of the Government, for hitherto Parliaments were to Sit when the King pleased, but now some would have it that they must Sit when some of the people please. *Anguis sub herba Latet*, there's a Snake in the Grass, somthing is to be feared lies hid, not apparent to every Eye, else whats the matter with us, is any mans Lawful Liberty restrained ? Is any mans Property invaded ? Is the Protestant Religion any ways injured by the Government ? But zealously Asserted and Protected ; are there not Laws sufficient, in a short time, utterly to root out Popery from amongst us, to say truth our causeless jealousies and fears, the old bane of the Nation, are our chief grievances : do we fear the *French* Invading us, let us Arm our selves with resolution against he comes, stoutly to repel him, but do not let us do his work for him before he comes, by cutting our own Throats. There is no destruction so great as when we destroy our selves, nor no greater encouragement and temptation to an Enemy than to see us at variance. The *Romans* attained to their great Empire by the Dissensions and Civil-Wars which they cunningly fomented amongst their Neighbours ; rather than by force of their Arms ; and they themselves again fell to ruin by the same means. The Contest between King *Harold* and his Brother *Toustan*, did much facilitate the *Norman* Conquest. It were a great deal more plausible to see a Petition to His Majesty for leave to invade this great Bugbear the *French* King, than that that's now on Foot, perhaps the ratling of such a Role of Parchment might have

have frightned all his Hobby-Horses into *Germany*, or some other more remote Country.

If the Series and Course of Government must be changed every time a Discontented or Dissenting party think fit, there will never be any settlement, for it is impossible there should be such Laws as will please all ; this Sect is for one Form of Worship and Government, the other for another, the third for a third, and all the rest of each several Sect, (wherewith we too much abound) is for a by-way by it self : the Drunkards like not those Laws which restrain their Tipling, the Lascivious men are for Community of women, the Idle and Lasie that are poor and will not Labour, they are for Levelling : the Bravoes would have no man Hanged for gentiley borrowing a Sum upon the Road ; the vain Extravagant who hath wasted his Estate in Riot, he is for a year of Jubile, a Reasumtion of his Estate, and Release from his Debts : it is but the Good only that are pleased with Good Laws, and such sort of men are not the greater number in all Nations : Therefore to prevent the unreasonable desires of unreasonable men, there ever were Restraints upon men in all well Ordered Common-Wealths touching Petitions, even in those States where the Government was most Popular : when *Rome* was a Popular State, none were permitted upon pain of death to present any Petition to the State without the privity and consent of the Senate, and this had the reputation of the most necessary Law that could be, the like Rule is now observed in that Ancient and Flourishing State of *Venice* : which sort of Government many have an acking Tooth after, and would like enough have an acking Heart if they had it ; there it is not permitted that any present any Petition or Request, unto the Senate, without the advice of the Council of Sages. A notable custom it was that was amongst the *Locresians* that he that would present any Petition or Request to have it pass into a Law, was constrained to move it with a Rope about his Neck, wherewith he was upon the place to be strangled if he failed to prove the Law by him moved for to be profitable for the people, so dangerous was Innovation, and Novelty of Laws and Liberty, for all sorts of people to meddle with the Government. Lookt upon amongst the Antients, whose examples we ought to follow in things of good success, how unjustifiable and irregular, then is the course now practised in procuring Subscriptions to Petitions, as if every ordinary man that's hardly able to write his name, were able to judg when it is necessary for a Parliament to sit, and when not : but ~~sinc~~ewhats past cannot be recalled, this Petitioner humbly desires those that were seduced to Subscribe the *Presumtive Petition*, to proceed no further, it is no disgrace to desist upon persevering the evil, *Humanum est errare sed in errore perseverare bellum est.*

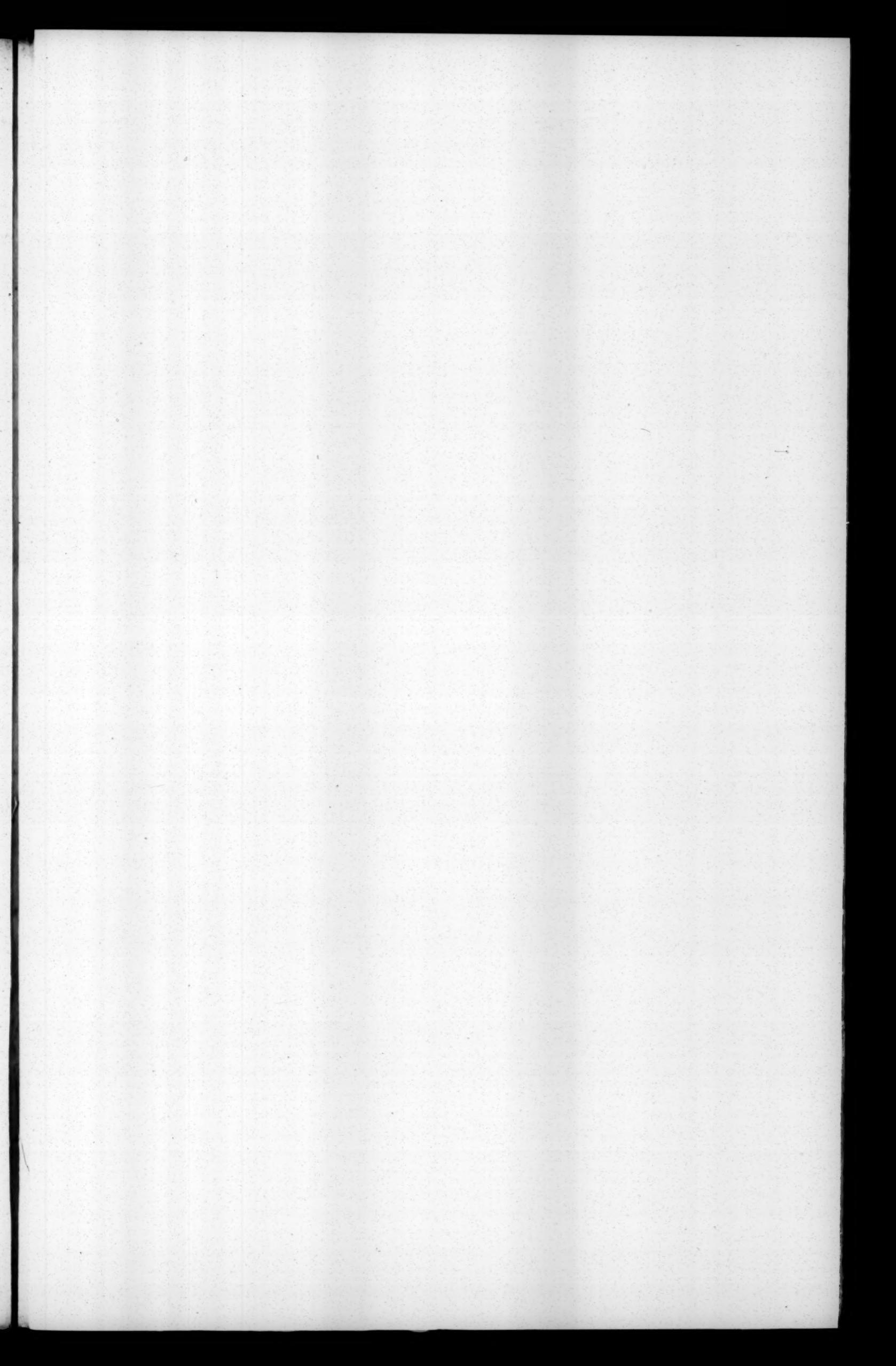
(4)

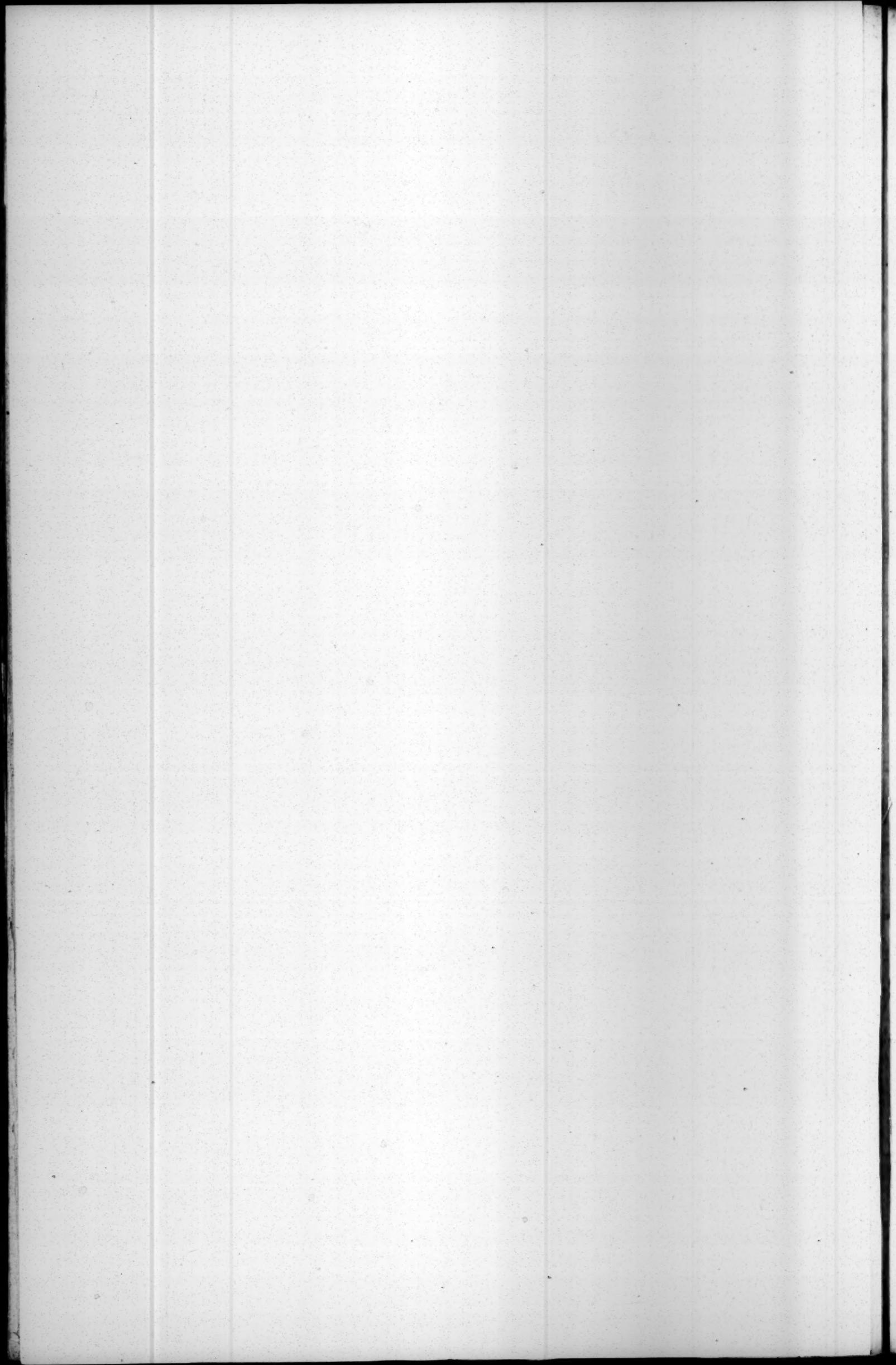
*Sometimes to Err may be the fault o'th best,
In faults to persevere belongs but to a beast.*

For your own selves sake (dear Fellow Citizens and Countrymen) let us enjoy Peace while we may, violent Remedies should be applyed but to desperate Diseases, , and then only when there is no other hopes left. It concerns us very narrowly to look about us that we be not seduced to work our own ruin by men who have no other hopes to enrich themselves but by fishing in troubled waters. A Civil-War is the greatest misery that can befall a Nation. Oh ! What bloody Masacres it produceth, cruel Revengings, Exactions, Robberies, Rapes, Depopulating of Cities, and Burning of Towns ? Infinite and unexpressible are the Calamities and Miseries which proceed from Rebellion, a word is enough to the wise, but though you Bray a Fool or a Factious man in a Morter, yet will they not forsake their Folly : Therefore the Petitioner concludes with a Scripture Phrase, which will certainly influence men of Religion. *If it be possible as much as lyeth in you live peaceably with all men, Rom.xii,18.*

F I N I S.

1 JA 55





The Miftery of Iniquity

U N F O R G E D :



Or the Reason why all those *Jesuits*, Priests, and others, of the *Romish Church*, that have been lately executed for *High Treason*, in Conspiring the Death of the *K I N G*, the Subversion of the *Government* and the *Protestant Religion*, have so impudently declared their Innocency of all and every the Matters laid to their Charge, even to the last Gaspe: And why the same may be very well expected from all that shall follow them of the like *Principles*.

By way of Reflection upon their Last Speeches.

I Shall divide their *Speeches* into two Parts or Branches :

1. Their flat Denial of those Crimes and Matters laid to their Charge: *viz.* *The Conspiring of the Death of the King, the Subversion of the Government and the Protestant Religion.*
2. Their Protestations against all manner of Pardons, Absolutions, or Dispensations for Lying, Swearing, or Equivo-cating, &c.

As to the first part, *viz.* *The Denial of those Crimes*, &c. I think it may be answered, and the reason given, without any manner of difficulty.

1. That it hath been their Doctrine and Practice in all Times to hold, The Deposing of Princes, Murthering of them and their Subjects, and Disposing of their Dominions, to be lawful; is sufficiently proved by that Worthy Prelat the Lord Bishop of *Lincoln*, by numerous Examples out of their own Authors; and also see the *Jesuits Catechisme*.

2. That the King of *England* was actually deposed, and his Dominions disposed of (according to their real apprehensions and understanding) hath been proved before the Parliament; where it

was sworn, *That the Pope in the Congregation De Propaganda Fide, held about December 1677, declared His Majesties Dominions St. Peter's Patrimony, as forfeited to him for the Heresie of Prince and People; and so to be disposed of as he pleaseth.*

To this end he appointed Cardinal *Howard*, as his Legate, to take Possession of *England* in his Name.

And that at a Consult held in *May 1678*, by the Provincial and Society of *Jesuits*, *They declare the King an Heretick, they depose him and condemn him to be murdered*: And at some other Consults, *They appointed the Chief Officers of State, as the Lord Chancellor, Lord Treasurer, &c.*

By which it appears, That from that time our Sovereign Lord *Charles the Second* hath not been King of *England*, but his Holiness the Pope, and the Government his.

Now this being granted (according to their Conclusion) they cannot be guilty of those Crimes laid to their Charge; *viz.* The Conspiring the Death of *Charles the Second King of England*, and Subversion of his Government, &c.

1. Because there is no such Person, The Pope being King.
2. There being no such Government, it being the Popes.

So that I think it is plainly made out the reason of their Denial of the Crimes, &c. according to the first part of their Speeches; wherein they all concur and agree.

And that notwithstanding Mr. *Gavon* was pleased to say, That there was not one Jesuit except *Mariana* the Spanish Jesuit, that allows of King-killing Doctrine; it is fully evidenced to the contrary.

Now as to the second Part of their Speeches, which consists of Protestations against all manner of Pardons, Absolutions, or Dispensations for Lying, Swearing, &c. Asserting also, That no Power on Earth can Authorize any body so to do.

It is true, It is very strange to us that are Protestants, that there can be any Salvo for such horrid Impieties, As the making of such Solemn Protestations at the very Brink of Death, and in such Comprehensive Terms too, That the Art of Man could never invent more, to make the matter more obvious to common understanding; and yet all most notoriously false: as hath been sufficiently proved, according to their Doctrines; which allow, That they may Swear, Forswear, Lie, and Equivocate, in Defence of the Right, and for the Utility and Benefit of the Church: For which see the Bishop of *Lincoln*, where he tells you out of their own Authors, *That the Pope can and does usually dispence with Oaths, and that he can dispence against the Law of Nature, and against the Apostle.*

So that Papists may take as many Oaths as they please, yet the Pope (when he pleases) can dispence with them, and set them free.

And he says further, That if all these ways of Nulling the Obligations of Oaths fail, yet the Popes *Janizaries* the *Jesuits*, had a new way to prevent all such Obligations of Oaths without any Dispensations; and that is by Equivocations, Rectifying Intentions, and their Doctrine of Probabilities: Pernicious Errors, destructive of Humane Society: And (faith he) so notoriously known to the World, That he need not go about to prove them, or shew the pernicious Consequences of them.

They teach, That a Man may swear to Positive Untruths, by the Law of Directing the Intention.

And therefore Father *Southweill* (a *Jesuit*) taught a young Gentlewoman, That if she were examined, If the said Mr. *Southwell* were at her Fathers House? She might swear No, with this Intention to her self, That he was not there, so that she was bound to tell them.

In time of the Plague a Man cometh to *Coventry*, at the Gates he is examined by the Officers upon his Oath, Whether he came from *London*, or no? The Traveller, though he came directly from *London*, may swear positively he did not come from *London*: The Reason is, Because he knew himself not infected to endanger *Coventry* by his Entrance; which answereth the final Intent of the Demand.

If you be sworn to any thing contained in such a Paper; you may safely swear to them (let them be never such Untruths) and that you do believe all things written in the Paper to be true; meaning the Paper in your Bosome: where you must write what you intend to swear to.

That Father *Garnet* (a great Master in this Faculty) upon his Arraignment being asked by the Court, Whether he did well, to swear upon the Holy *Evangelists*, That he had neither writ or sent to the *Jesuit Tesmond*; which he knew to be false? He replied, That he swore so lawfully enough, because he did not think that his Letters had been discovered; and so they could not have disapproved him.

That the Use of Equivocation is held a good sort of Prudence; and that they ought to be prized highly, who knew to make use of it rightly, and to serve themselves of it. And *Gregory de Valencia* calls this Science a Prudent Defence, and doth much commend the Practice of it.

See *The Practical Divinity of the Papists, destructive to the Souls of Men.*

As

As for Indulgences and Pardons for Lying, Swearing, Forswearing and Equivocating; it is most certain they are granted by the Church of *Rome*; Nay for all manner of Sins: Of which take some few Instances.

At St. Peters Church in the *Vatican*, from the *Ascension Day* to the Calends of *August*, in every day Pardons for 14 years are granted.

In St. *Paul's* Church in every day Pardons granted for 18 years.

And so in divers other Churches for a certain number of years.

And for a better provision for Sinners, when a less number of years are expired, the Holy *Roman Catholick Church*, out of her tender regard toward Sinners, hath enlarged her bounty to Thousands of years.

As in St. *John's* Church in the *Lateran*, is a Chappel called *Santa Sanctorum*, not far from which is an Ascent of 33 Steps; and if a Man shall ascend them, for every Step he shall have 1000 years pardon; in all 33000 years.

And so in divers other Churches for a great number of years.

The Rates of all which Pardons are set down in the *Taxa Sanctae Cancellariæ Apostolice*: *Viz.*

Absolution for Him who lieth with a Woman in the Church, and committed other Crimes, is rated at 6 Grossos. A Gross is about Four pence farthing *English*.

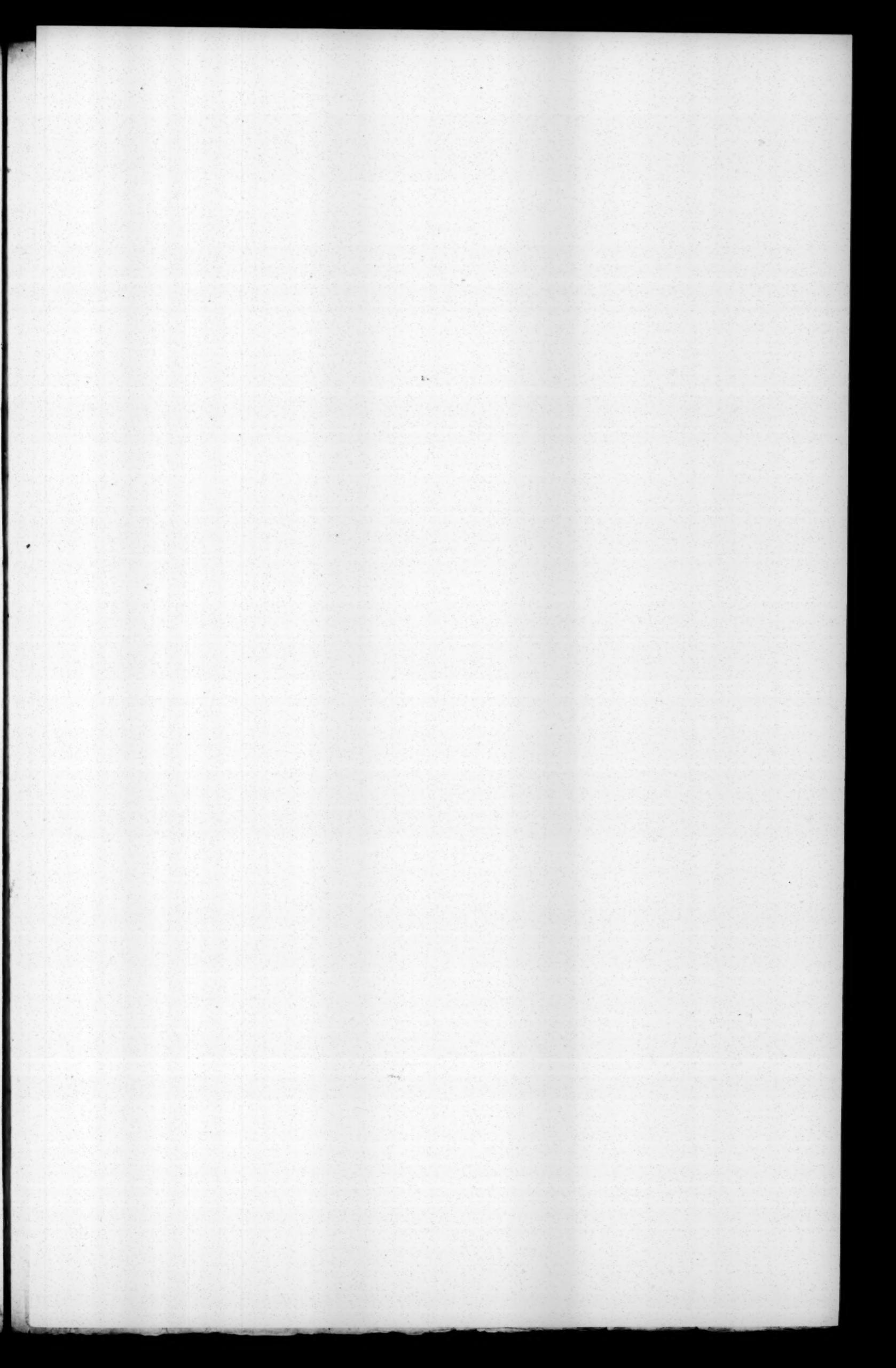
If a Priest keeps a Concubine, he must for his Absolution pay 7 Grossos.

And Absolution for Perjury is but 6 Grossos.

For all which see *Jesuits Catechisme*.

Abundance of Variety of Examples are mentioned, of which I have only given you a Taste, and recommend you to my Authors for a fuller satisfaction; where you will find all their Books quoted.

I shall therefore conclude with this (which I intend only as a Breviate) That, notwithstanding all that ever these Gentlemen have said with their last Breaths to the contrary (which indeed were enough to startle and amaze any one that hath not known or heard any thing of their Principles) it is most evident, That the Doctrine of the Church of *Rome* does allow of Lying, Swearing, Forswearing and Equivocating: And also that the said Church does grant Pardons, Indulgences, and Absolutions for the same.



THE
Seamans Dream,

Of a great

F I G H T:



between several Men of War,

Near The

D O W N E S S
AND THE
L O N G-S A N D-H E A D,

The Elements being in a very pleasing Calm, as I thought, gave me opportunity of a free Prospect of this following Encounter.

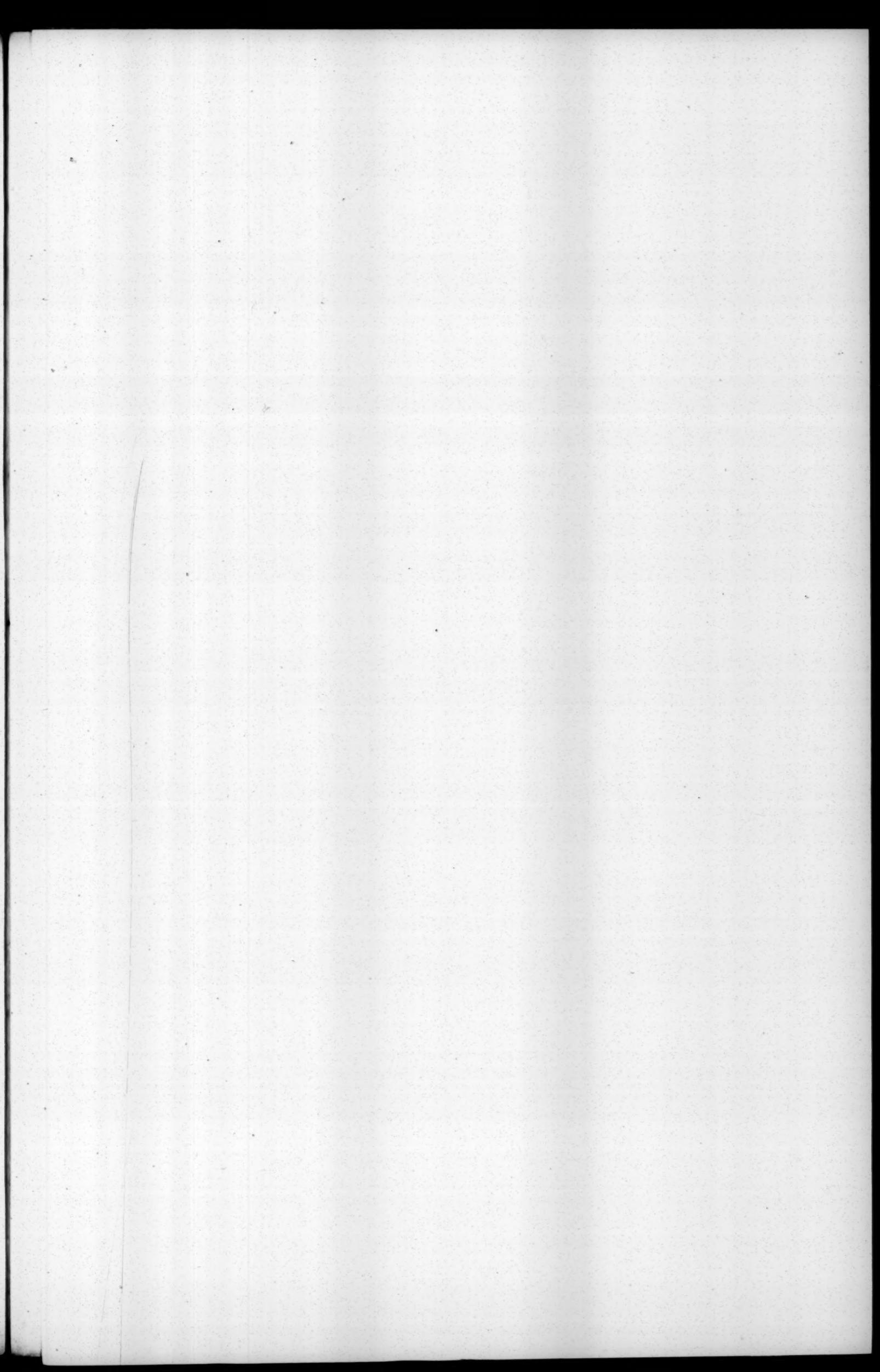
AT the first, according to my Thinking, there appeared a Magnificent Ship, whose Majestical Stature bespoke her to be the Royal *Soveraign*, Sayling gradually, as representing Melancholly. Presently came up a Friggot Sailing up and down more nimbly, dancing as it were, to divert the *Soveraign*, called the *Dutchess*: but the Jig was interrupted by the *Rupert*; who jostling her aside, bore up to the *Soveraign*, and lay by her Side, as it were to Consult or receive Orders from her. These were again disturbed by the Royal *James*, which with full sayl came between the *Soveraign* and the *Rupert* and not only divided them but prepared for a Fight with

A

the

the *Rupert*, this was presently understood by the *London*, who as furiously came up and fell upon the *Fames*, nor would desist till she had put her to Chase: great had been the Conflict, had not the *Prince* come up and enterposed. When this was done, the *London* tacks about, running out her double *Terre* and was for sinking the *Duchess*; which had not the *Royal Charles* defended had gon inevitably to the Bottom. The Ingagement thus begun, a Counsel was call'd & amongst those, it was observed, there was one Ship so cunnigly contrived, on purpose as it were, for all Winds, and with conveniency could tack about and bear Alee, sometimes to the *Sovereign*, and sometimes to the *London*, and presently sayling aside, had many *Fire-ships* to attend her; but after some Conferences, they were dispers'd and she returned to the Counsel; but not long after the Fleet was a-Fire in the Rear, which was unfortunately carried on with a *North-wind* arising at the same time, and had undoubtedly endangered all of them, had not the Valliant new *Fames* come speedily to quench them, and reduce them to Order, other Privateers were held as accessary to this Combustion, but their names were not discovered. But in my Dream I thought that from what was seen, might easily be gathered, that if that Ship (whose Name was *Turn-well*, *Lurcher*, *Shift-all*, having many Names, and for many things) was not speedily removed from the *Sovereign*, the Royal Navy would infallibly be Ruined: and then I Awak'd.

FINIS.



8722. a 1
17

THE BENEFIT OF THE BALLOT:



The Nature and Use thereof :

Particularly in the Republick of

VENICE.

The Use or Practice of the Ballot hath been very Ancient in the Eastern Countries; And *Petellus* conceleth, that the *Venetian* use of the Ball, is the same with that, which was of the Lot in the Commonwealth of *Israel*, and of the Bean in *Athens*. *Cicero* himself doth give a very good account, and a very great *Encomium* of the Table or Ballot of the People of *Rome*; And certainly *Rome* nor *Carthage* had ever attain'd to their Grandeur and Reputation in the World, had it not been for the Ballot. By this only Art (we had almost said) the Commonwealth of *Venice* hath preserv'd it self against the most potent enemies for these 1300 Years; and it hath flourished in the greatest splendour of any State in *Europe*.

Where the *Ballotting* is us'd, those States are most free from all Factions and Rebellions.

There, Persons of the most accomplit *Parts* are advanc'd for their Integrity and Worth.

There, Virtue is as speedy a Ladder to climbe unto Honour, as Nobility of Birth; and a good Man is as much respected as a great.

Every one giveth his Election and Vote freely, and that without the fear of Great-ones, or Favour to Freinds; But according to the Value and Worth of the Persons, do they give their Suffrages; and for those who are of the most Noble Spirits. Not for persons desiring their own private Interest, to the impoverishing of the Publick.

There is not a place for *Pensioners*, who are the Burs of a Nation, and the Suckers, which hinder the growth of any State.

They are very just in their Rewards and Punishments; which rightly laid, do ballance Government.

By these means their Councillors are of great Honour, and Wisdom; For mean Men make it their Master-piece of Credit, to give venturous Councils, which no great or wise man would or durst: And Princes usually find Instruments more for their Will and Humour, then for their Service and Honour; which never can be so in this State: For they ever prefer safe Councils with Reason, before rash, which only Chancs can make prosperous.

Their management of their Treasure is prudent, and their Officers frugal in the disposal of it; Knowing well, that good husbandry may stand with great Honour, as well as Breadth with Height; And certainly nothing doth consume it self like Prodigality; (which some by mistake call Liberty;) For if it be long us'd, it takes away the means to continue it, and consequently it does make a State poor; or else to avoid poverty, it's often enforc'd to oppression, and thereby becomes odious.

It is necessary (like *Venice*,) for every State to have a full Treasure, if it be but for the keeping up of its Reputation abroad; For the power of a State is valued according to the fulness of its Purse, rather than the largeness of its Territories.

The Officers in that State are but few; and they make choice of such as are knowing: For, being rich, they need not abuse the State themselves; and, being knowing, they will not suffer others do it.

But in some Monarchies, where there are such multitudes of Officers, (which is a great calamity) they serve for nothing, but to rifle the Princes Purse; and the fuller they fill their Coffers, the more facile is their Justification, when question'd.

Neither are they for making of Parties, or for Debaucheries in Elections; as it is observ'd (to our great grief) in some other places.

There are no Tumults or noise at their Votes or Suffrages, which in some places are so great, that Strangers (hearing the shouts and noise they make,) have conceiv'd themselves to be at *Ephesus*.

That State that useth it, must needs have the greatest advantages against others which use it not: Neither is it possible to be destroy'd but by another State, which useth the same.

Carthage had never been subdu'd by the *Romans*, but that the *Romans* us'd the *Ballot*, as well as they themselves; And that makes us often to think, that *Venice* preserving her ancient Rules and Methods of *Balloting*, must be immortal.

Let us consider, that *Anno 1508.* when the Emperour, and most of the Kings and Princes of *Europe* entred into a League against Her, (by this one practice) how prudently she behav'd her self against them all.

We need not instance the prudent conduct, and the management of their Affairs against the most formidable power of the *Sultan*, which would have been a terror, if not a Confusion, to the greatest Princes of *Europe*; if we consider the *Ottoman* power, and the continuance of those Wars; And we are apt to conceive, that by this Art they have done more severe execution, and given the greater disturbance to the *Ottoman* Forces, than all the Princes of *Europe* (tho all conspir'd against them) during the Holy War; For by reason of their Divisions, Piques and animosities among themselves (which by the *Ballot* would easily have been prevented) they never effected any Action of Grandeur; or gain'd any place but to lose again.

Whether the *Ballot* be so practicable in a Monarchy, where all great Offices and Honours are at the disposal of a Prince, and by Him conferred as a reward of Services; We must submit that to their pleasures.

But certainly to that State wherein it is entertain'd, the advantages which thereby accrue, must needs be very great; and would be the best expedient to establish Monarchy for ever: For Monarchy can never be destroy'd, but by Factions and Divisions, which can never happen in that State where the *Ballot* is used.

Galges the King of *Mindao*, a Prince who had many Kingdoms and great Dominions, being in a War; and for the better carrying on of the same, assembled his *Grand Conciliado*, or *Convention of States*, (for without them no Money could be rais'd,) which consisted of *Magnifico's* and *P. pulo's*; (as with us in *England*,) that is, of *Lords* and *Commons*. They being assembled, granted many Royal Aids to the King; But being continued together over long, they fell into Parties, (as great Bodies are very apt to do,) Some accusing the most eminent Ministers of State for their ill Council, and male administration of publick Affairs; Others opposing the granting of any further Aid, affirming that Taxes and Impositions ought to be in the State, as Sails in a Ship, not to charge and over-lade it, but to conduct and assure it.

The King finding so many of them to be Troublesom, the better to obtain his own ends, took them off by Honours, Preferments and Pensions; But thereby the King became Indigent, the Subjects miserably poor, and the great Council (which ever us'd to be a Medicine to heal up any Rupture in a Princes Fortune,) were grown worse than the Malady, broken into Parties, because others were prefer'd in Honours before them, who, (as they conceiv'd) were much inferior to themselves in Merit; and commonly the People cannot endure excessive Fortune any where so ill, as in those who have been in equal Degree to them; and nothing begets more disdain, then to see others go before them in the Princes Favour, who come behind them in Virtue and Worth.

The

The Kingdom being in this Distemper, and the King incircled in so many Infelicities; *Vanly*, a *Persian*, an excellent Person, and a great friend to *Galgee*, advis'd him not to Dissolve his great Council, (for in that Juncture it might hazard his Dominions, and prove fatal to him, it being the great Idol of the People,) but to continue them during his Life; And the better to reconcile all Interests, to cause 30 to be chosen out of the *Conciliado* to be of his *Council Di Stado*, (or *Privy Council* as we call it;) whereof 15 to be *Lords*, and 15 to be *Commons*; and all those to be Elected by themselves by the *Ballot*, out of the most Virtuous and publick Spirited persons amongst them: And every Year 10 of those to be remov'd out of the *Council Di Stado*, and to return to the *Conciliado* or *Great Council*; and by the *Ballot* to make choice of other 10 of the most Eminent amongst them for Integrity and Parts.

King *Galgee* gave an exact observance to his sober Council, and by these means he united all Parties in his Council; and there was such a due administration of Justice in his Dominions, and such virtuous Persons were chosen for the management of Publick Affairs, that in a short time King *Galgee* became so potent, and belov'd of his People, (for that Prince, who will gain their affections, must give them ease and plenty,) that when *Bidurias*, King of *Cambaya*, invaded *Mindia* with an Army of 150000 Horse, and 500000 Foot; that Prince, by the assistance of his own Subjects, and of some mercenary *Persians*, and *Zagathay*, defeated and destroy'd that great Army.

Certainly, as it was great wisdom in *Vanly* to give this Council, so it was great prudence in King *Galgee* to follow it; for the great Council consisting (or at least presum'd to consist) of the most wise, and sufficient Persons, of all his Dominions: the *Privy Council*, and others, the great Officers of State, being, by the *Ballot*, chosen out of the most eminent of them for Parts, and Integrity, there must needs be a rare felicity of Government.

There could be no complaints of the male-administration of the Ministers of State, (which usually makes the greatest noise) they being virtuous and wise, and chosen out of the *Ballot* by themselves; neither were they, who were advanc'd to honour, envied (which is ever an Attendant upon Greatness) by any of the *Conciliado*; because they themselves, in time, might attain to that dignity, if their wisdom and integrity should inworthye them.

Which was a rare happinels; for great men may secure themselves from guilt, but not from envy: And we have observ'd, that the greatest in trust of Publick Affairs, are ever shot at by the aspirings of those, who deem themselves less in imployment, than they are in merit.

Therefore it highly concernes great Ministers of State, to keep Sentinel; for every step they tread is pav'd with Fate, and every misfortune of theirs commonly procures them as much dis honour, as if they had been perfidious in their practice, and their unhappinels is deem'd for a crime.

Therefore let those, who are rais'd to the height of their greatness, consider, that Princes Favours are always perillous; and that it's a difficult thing to stand long firm upon Ice, and that the Fall (how gentle soever) will never suffer them again to rise.

But King *Galgee*, by his prudent Government, had a peculiar felicity in his Reign, and establish'd his Dominions upon the Center of a flourishing happiness; yet we cannot but observe one great Solocism in point of State, in King *Galgee*'s rewarding so many persons, for being troublesome unto him; for that Prince, who does practise it, shall find, that no sooner he takes off one, but presently another gets up; and it will animate others to do so, when they find such encouragement for being troublesome; and at last, if the Prince be not able to gratifie all, (which is impossible for him to do) it may turn to the dissolution of the Government.

But certainly King *Galgee* could have no kindness for those persons, he had so advanc'd, (Prestierment being the reward of Virtue, and not to gratifie disquiet Spirits) and the People, who are ever jealous of their Rights, must look upon them, as betrayers of their Liberties; and the end of such persons (if one well observe it) is commonly very miserable: And the Subjects never so much repine at their Contributions, as when they observe them to be the rewards of persons, to whom Fortune, not Merit, gives a growth.

It was a Remark of *Henry the Fourth of France*, that such persons, who made the greatest noise in the Parliament of *Paris*, were men of the least sufficiency; but they had soft tongues, and hard faces, they did not vent their own conceits, but the projections and designs of others; and they were like hollow singing Bullets, which usually flew but half way to the Mark; whereas the Designer doth execution, but makes no report.

It was afterwards observ'd, that the Successors of this great *Galgee*, not imitating his excellent Arts of Government, and neglecting the choice of the great Ministers of State by the *Ballot*; by reason whereof men of no sufficiency were promoted to the highest Offices of State, which gave discouragement to others of more desert; and, by their male-administration, discontent to all:

Thereby

Thereby their Countrey in a short time, was overcome by Merhamed the Megul Tartar. Where-
as if they had oblev'd the prudentials of Galgee, and us'd the Ballot, (which had been a Wall of
Steel to them) they had been invincible.

There is no Government but this of the Ballot may suit with, if the Prince, and his great
Council, please to make a Law for the practice of it ; neither is it any diminution to the Prince's
Dignity, to depart with the conferring of Offices ; when, by the use of the Ballot, all things will
multiply to Honour, and the aggrandizing of his Name.

For many times it's as fatal to a Prince to have bad Officers under him, as for himself not to
be good.

The Revolt, which was made from *Richard the Second*, was more for the displeasure taken
against Sir *John Bushy*, Sir *William Bagot*, and Sir *Henry Green*, &c. who manag'd the publick
Offices under him, than against the King himself.

For Princes, in the Elections of their Officers, do more respect their particular affections, and
to serve their turns, than the sufficiency of the persons elected ; and more Kingdoms and Domi-
nions have been overthrown by the ill management of Officers, than by the severity of the great-
est Tyrants ; and the Investiture of the meanest persons to great Commands, hath often prov'd
fatal to the greatest undertakings.

An Instance whereof is that of *James the Fifth of Scotland*, who, in the year 1542. invaded
England with an Army of 6000 Horse and Foot ; and was met with the Lord *Wharton*, then
Warden of the North-West Marches ; the Battel being ready to joyn, one Sir *Oliver Syncle*,
(the *Scottish* King's Minion, but of no great Extraction, or Skill in Martial Affairs,) was by
the King's Order proclaim'd General ; which the *Scottish* Nobility took in such indignation,
that they threw down their Arms, and suffer'd themselves to be taken Prisoners ; there being
not one man slain on either side : Whereas if they had made choice of a Captain-General them-
selves by the Ballot, one, who had good skill in Martial Affairs, and whom they would willing-
ly have follow'd ; what Actions of Grandeur they might have effected, we leave it to the judi-
cious to consider.

The Practice, and Method, which the State of *Venice* useth in their Elections by the Ball, may
be read at large in *Contarini*, *Gianotti*, and *Sansovinus* ; but in case these Authors be wanting,
Mr. *John Ray*'s Observations, printed *Anno 1673.* will fully inform you, who hath (folio 157.)
exactly collected out of the said Authors, all the Observables in their Elections ; which would
be over-tedious to express here, the same having been perform'd so particularly, and excellently,
by that learned Gentleman.

We will here set down, in a few lines, somewhat of the Practick Part (for it is us'd in some
Cases with more nicety, than in others) in great Councils of State ; we will mention the most
facile here.

The Electors being assembled in some convenient Place, (as a great Hall, &c.) the doors are
shut up, and the Prime Officers, who assemble, or call together the Electors, keep the Keys
till the Election be over.

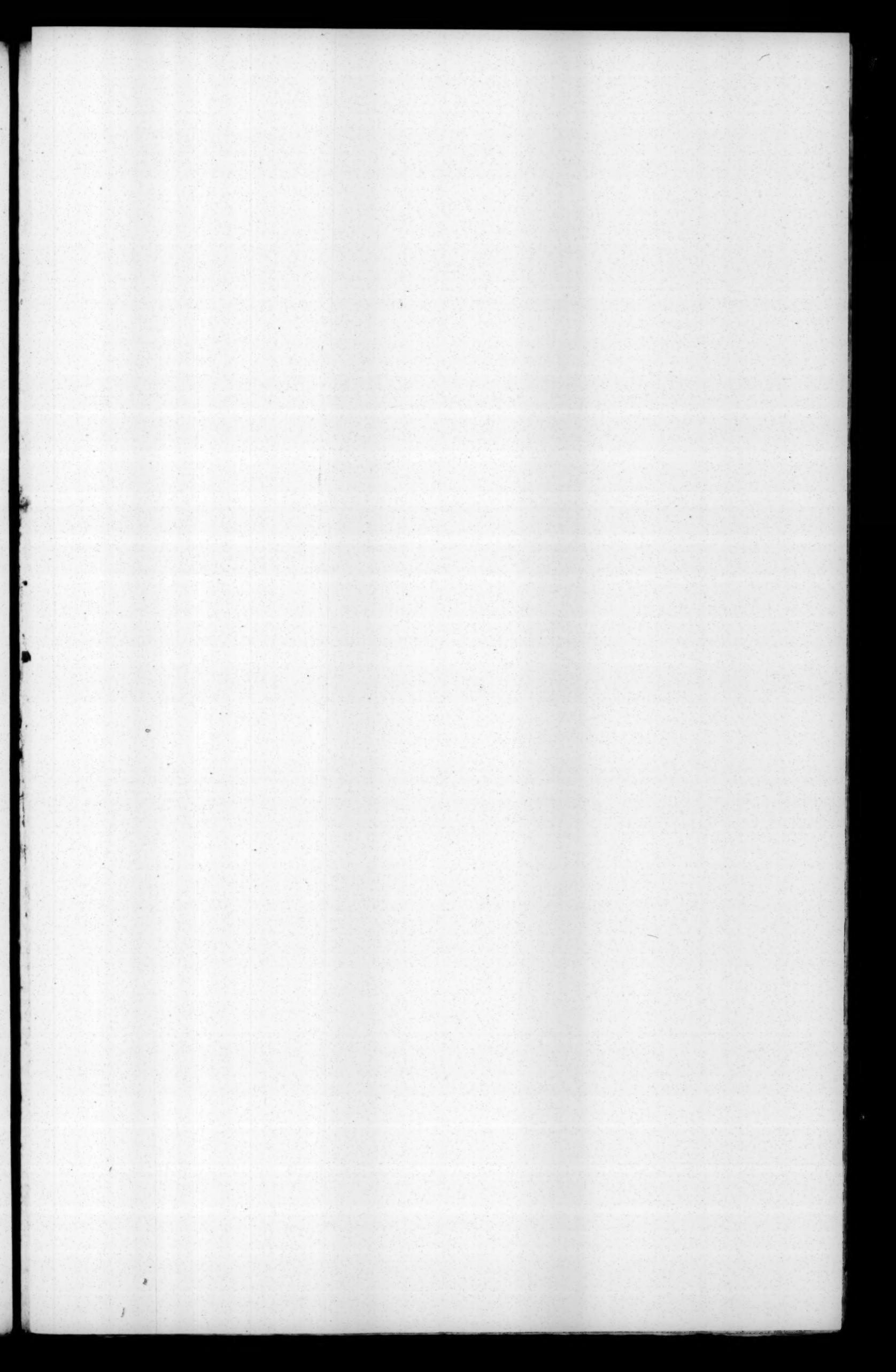
The *Syndick*, or chief Officer for that purpose, takes the Ballot-Box, and opens it in the
view of all the Company, to see that it is empty, and without secret Conveyances ; then pla-
ceth it on a Table for that purpose, at one end of the Room, and calls such of the Company as
he thinks may make most dispatch ; gives to each a Ball in the sight of the People,
* In some Places, they use Beans. a little Ball made of fine Linnen, as at *Venice* ; he puts into the Box, either the
Affirmative, or Negative, and so departs to one side from the rest ; and then he
calls the next, and does the like to him, and so of the rest, till all are call'd ; all,
who have voted, stand apart by themselves.

The Box is somewhat long, and hath a partition in the midst, the which hath two holes to
drop the Balls in, which are Taper-wise, broader at the top, and narrower at
* They may also be distinguished by the Colours, black and white. the bottom ; the right-hand hole is for the *Affirmative*, and the left for the *Neg-
ative*.

And, because that no man shall know on which side a man puts his Ball, (who
is giving his Vote) there is a place roundish made in the Box, to put in the Hand,
and Arm, almost half way to the Elbow, so as the Hand being in, the Party may let his Ball drop
as he pleaseth.

When all have done Ballotting, the Box is open'd, and what is in the Affirmative noted down,
Then the next Competitor is Ballotted for, as the former, and so of the rest ; and he who hath
most Votes in the Affirmative, is elected.

All very easily perform'd in a short time, without noise, without tumult, without animosities,
and the most deserving always is elected.



A

SERMON

Preached at *Glasgow in SCOTLAND*,

By Mr. J A M E S K E A, K



The Rebels in Arms.

The TEXT, *Sion is wounded.*

Beluved in our Loard, before I gang any furder, gee me leave, by the geate, to show yee twa things, and then I's open my Text and hanle my pearts as they ligg in order. 1st. Beluved, wha is meant by *Sion* i'my Text, that's ean the pure Kirk a *Scotland*, the hally Profet talls ye with a hoy hart, that *Sion* is wounded ; but gen he had leved e these weafow dayes a ours, he e plain termes wad a tall'd ye that te pure Kirk a *Scotland* is wounded. 2ly. Wha has wounded her tro ye ? To this purpose I's tell ye a tale, but I's nay say 'tis true ; but be it true, or be it fauce, takt as I tink it a Gods beneson : When I was a young Laddy, thur was a warfom man a Student a Theologie in the Colledge of *Aberdeen*, an he was te make a Preechment before te Masters a this Colledge ; an out au te hally Scripture o God he weiled this Text : an he tall'd 'um, What will ye give me, an Is't betray her to ye ? (and he cud hasel it in Latine, *Quid dabitis ?*) And tere was a honest auld man sitinge at te fuet of te Powpit, and he ses tall him, *Sir, gin yele betray him te me, Is't give ye a gend fat Bishoprick.* Now ye may here by this wha it is that betrays Crist, an wonds te pure Kirk a *Scotland*. But now te come te my Text, *Sion is wounded*, te pure Kirk of *Scotland* is wounded ; wher is she wounded

A

wounded

wonded tro ye ? I trow an she were wele lanced, ther wad ne
 prove a sond bit in hur ; but for mere satisfaction, she is won-
 ded e fore places. 1st. She is wonded e hur head, e respect
 a hur Rulars. 2ly. E hur hands, e respect a hur Decipline.
 3ly. E hur hart, e respect a hur Doctrin. An 4ly. E hur feet,
 e respect of hur Worship. Now we Gads good leave ya ward
 or twa to eke a them, in a ward a application, and se Is't come
 te a close. 1st. Beloved, te pure Kirk a *Scotland* is wonded
 e hur hed, e respect a hur Rulars. Is't teel ye, Beloved, te
 pure Kirk a *Scotland* has got sick a clack o' hur head as has gerd
 hur breins to jumpe agean : and who is it, tro you ? I mean by
 hur Rulars, ene those that misrule hur ; that's ene te proud Bi-
 shops. And te Bishops they ha wonded hur we three Swardes :
 1st. We te sward o ther Pride. I ha seen te day, and sea has
 sum o yea, whan a gued Minister wad a gen tripen up an
 down te geate sow wansfamly, we a Cap o his head an a short
 Cleake we a side-neck, an a Gads name he wad a made a sow
 wansom Preechment wad a den a hart gued to a heard him :
 But te Bishops thur proud sow swingers, tha mun ha thur silk
 Girdles hang dribbling about thur Arses, an as mickle about
 thur tales as wad mak six peer a Briches tel a peer man. 2ly.
 she has wonded te pure Kirk a *Scotland* we the sward a hur
 Gluttony. I ha heard te day that a gued Minister wad ha
 been weel content we a dish sow a Milk an Bread, or ought
 that te hally gued Gad wad a sent ; but te Bish. thur bellygad
 lownes, I'st fear tha'l no gang te the Deele we lean branes :
 they eat and drink an feed o te fat o te Land, but gen a peer
 man cum to thur deare death-like, een to famish for caud an
 hanger, tha'l naw ge him se micle as wad fill his maw. 3ly. Tha
 ha wonded te peer Kirk a *Scotland* we the sward of thur Co-
 vetusnes. Beloved, tha mun ha sea mickle ilken Bural, sea
 mickle Bridal, and sea mickle for ilken Wile an Testament, an
 Gad kens what meer beside ; weel I'st say in a wurd ge um
 ene te Deel for he's mickle, an tha ar ene greedy that neer be
 satisfied. Tha ha sea robbed, an sea hirried, and sea pillaged
 an plundered te peer Kirk a *Scotland*, that gan Gad will ne
 scarge um out o'th Land, as he did ye ance before, tha'l ne
 leave hur so mickle as yaw nale to claw hur sell withaw.
 2ly.

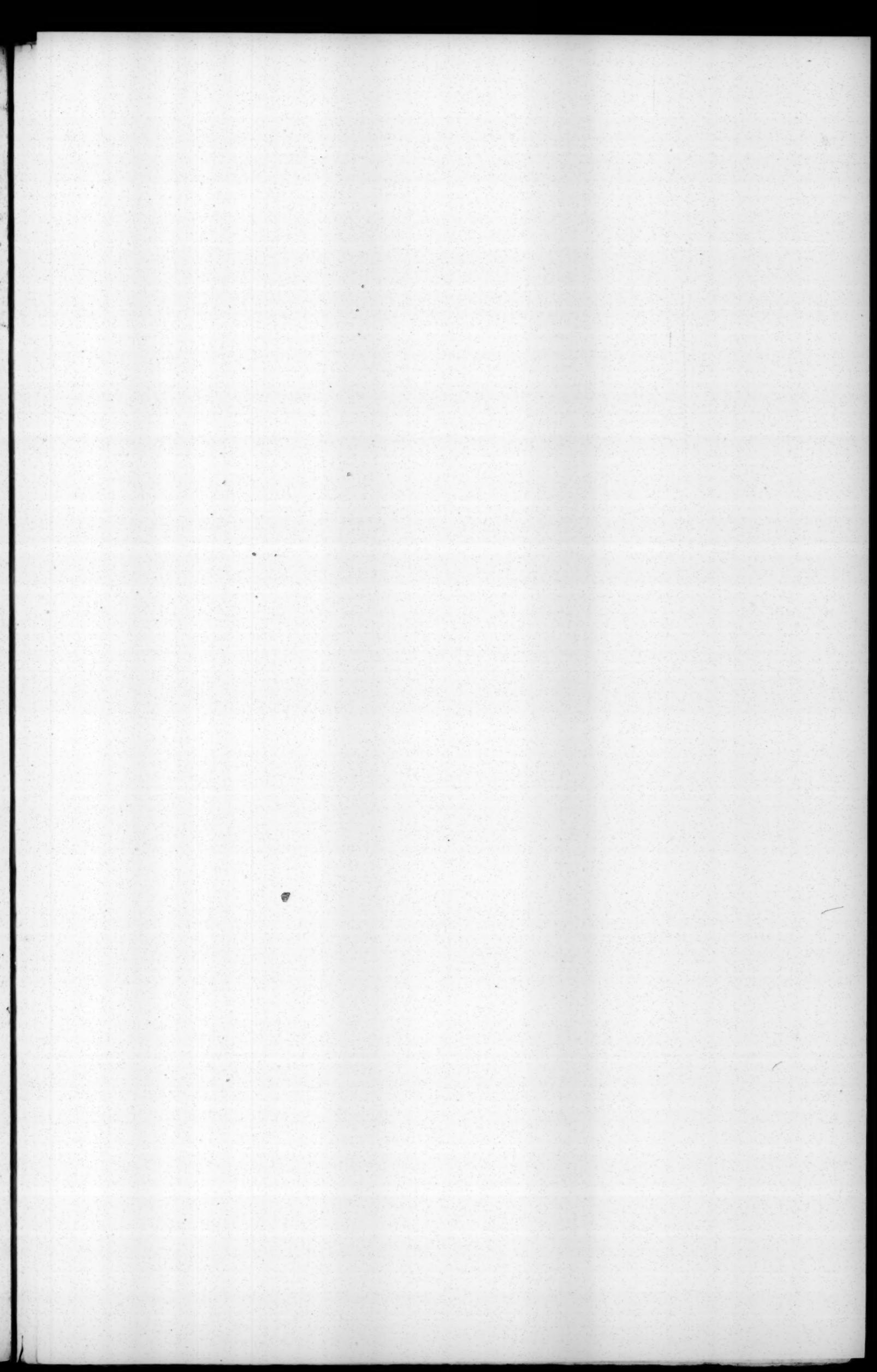
2ly. Te peer Kirk a *Scotland* is wounded e hur hans, e respect o hur Discipline. I'st teel ye; Beloved, te peer Kirk a *Scotland* is so wounded e hur hands, that this long while sine te King o *Angland* cam in, she cud nere make a hammock o a cauld day: we ha sike straung an uncouth Laws among us, weel anger us aul te heart before we geet rid o um: tha teel us we inun ne preech we out ore white sackes o or backs, an that we mun ha a neest a whistles set up e or Kirks; that we mun ha ore Barnes batized we a sine o te Cross, or rader we te sine o te hore; wele let te homingers de what te will, I'st fear Christ an his hally Desciples neér learnt any sike thing. 3ly. Te peer Kirk a *Scotland* is wonded e hur Hart e respect o hur Doctrin. Te Kirk a *Scotland* is se rotten o hur Hart, an that same infection has se spread it fell thro aw hur body, that te sea the truth o hur, she is nother sond wind nor lim, an ne portion will cure hur but te hally, hally Solemne League and Covenant renued, which we Gads good blessing wad restore hur to hur wonted health. Agen, 4ly. Te peer Kirk a *Scotland* is wonded e hur feet e respect o hur Worship. I can remember, Beloved, sine te Kirk o *Scotland* meght a been liknet te a bony nagg, that cud amelet an peace it fow sweetly; but te Bishops thur galloping swingers tha gat o ye back o that nag, an tha quite jaded hime up te ruin; for they lade upon hur back te buck o Comon Prayer, an te buck o Cannons; an sine tha came to *London*, they lade upon hur back te Yeath o Supremacy an te Kirk Law-bueks; an than they came trippen down te *Edinburgh* te unlate thur baggage, I wornt what arrant tha had there; but Beloved, what here an what there, tha ha sea used him, that they ha no left yeaw fast naile e his fuett: an now Beloved, we may tell ore teale without lauter, we can liken hime now to neane but *Balaams Ass*, e which story thur be three things te be heeded. 1. Te Ass, that's ene te peer Kirk o *Scotland*. 2ly. Te riders, an that's ene te proud Bishops. 3ly. Te gued Angell that stopt te Ass by te geate, an who tro ye is that? I wot weel ye wad fain hear that; why 'tis ene my good Lard H. Gads benison on his bony face, ther he sits, the trimest light that ere te peer Kirk o *Scotland* ever saw. And now we hope te gued Angell will kick te

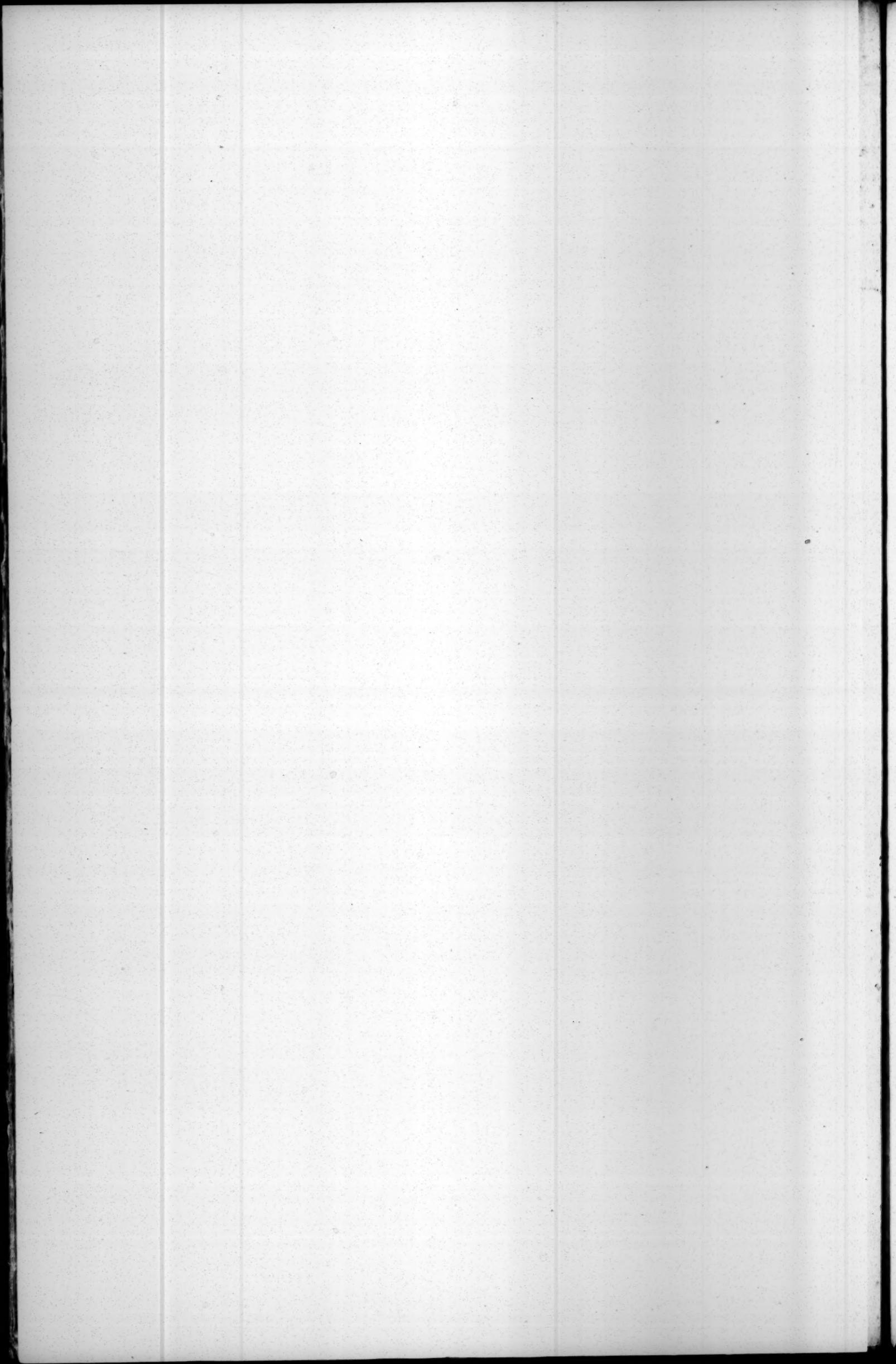
lownes

lownes out o the saddle , for he hangs by te hough , hauf out an haufe in ; an fain wad he keep in still ; an tallis ye, let him but stay in an he'l nere trouble ye we te porkmantle any meer ; but the Deele is a wilye paw, let him but get in his little finger , an he'l seen get in his heele hand ; let but te Lowne's get his arse into the saddle ageane, an ye may aw paw tell ye are weary before ye can get him out agen. But now ya ward or twa o uses : an 1. ya word o incorragment te all te gued people o Gad, that ha set thur heart an hans te renuing te auld an antient Solemn League an Cuvenant : weel, Iſt say ne meer but this, as ye ha began this gued warke, ene see it perfit, and ye shall no loose yere reward e heaven. 2ly. I ha ya word o reprooſe to ye Provest and Bayliffe of this gued Town , ye weel ne subscribe te year, but bide te next year an then ye weel ; but I see ye are aw alive te year, but Gad kens who will be alife neext. I ha ya ward meer o reprooſe to ye Collecters o ye Kings rents , ye will no subscribe nowther, till next year yer Offices be out, for fear o the Kings displeasure. Belued, I mun conclude we ya ward, an that is this, ene this ; There is but ya fort o folke between Gad an ye : tak away that fort o men, an ye may aw gang to heven, sheeke by shole, yan by another.

F I N I S.

11 55





ARTICLES



HIGH MISDEMEANOUR

Humbly Offer'd and Presented to the Consideration of
His Sacred MAJESTY, and the Right Honourable the
LORDS, and others of His Majesty's most Honourable Privy Council,

AGAINST

Sir WILLIAM SCRROGGS, Knight,
Lord Chief Justice of the King's-Bench,

By Dr. *Titus Oates*, and Mr. *William Bedlow*.

I. That the said Lord Chief Justice, contrary to his Oath, the Duty of his place, and in contempt of the King, his Crown and Dignity, did set at liberty several persons accused upon Oath before him of High Treason, without their being Tryed, or otherwise Legally acquitted, as namely, the Lord Brudenel, &c.

II. That at the Tryal of Sir *George Wakeman* and others, in the Sessions-House in the *Old Bailey*, for High Treason, the said Lord Chief Justice (according to the Dignity of his place) managing the said Tryal, did Brow-beat and curb Dr. *Titus Oates* and Mr. *William Bedlow*, two of the principal Witnesses for the King in that Case, and did encourage the Jury Impanned and Sworn to try the said Malefactors, against the said Witnesses, by his publick speaking slightly and abusively of them and their Evidence, and in the misrepeating and omitting most material parts of their Evidence; whereby the said parties indicted, were by the said Jury acquitted of the Fact charged then against them, and fully proved by the said Witnesses.

III. That the said Lord Chief Justice, after the said Tryal of the said Sir *George Wakeman* and others, for High Treason as aforesaid, in the further abuse of the said Dr. *Titus Oates* and Mr. *William Bedlow*, and in their great disparagement, speaking of them, (said) That before the Tryal of Sir *George Wakeman* (meaning the aforesaid Tryal) the Witnesses, (meaning the said Doctor *Titus Oates* and Mr. *William Bedlow*) were to be believed; But that at and after the said Tryal they were not to be believed by him, nor should not be believed by him; or to that very Effect.

IV. That the said Lord Chief Justice, by colour of his Office hath taken upon him the power to Oppress, by Imprisoning his Majesties Loyal Subjects namely, *Henry Care*, for the writing and causing to be printed divers Single-sheet Books in English, called *The Pacquet of Advice from Rome*, for the information and discovering of the Idolatries, Errours and Impieties of the *Romish Church*, to his Majesties Loyal and Obedient Protestant Subjects, (in this Juncture of Affairs very useful) although the said Lord Chief Justice neither did nor could alledge or charge the said *Care* with any thing contained in the said Book, that was any way Criminal, or derogatory to his Majesty, his Laws, Crown and Dignity, and refused to take every good Bail for him, though offered, and afterwards less Bail taken for him upon his *Habeas Corpus* in Court, but by the said Lord Chief Justice his means he was continued bound all the Term, and to his Good Behaviour, and at the end thereof until the next Term, although no particular Crime was or could be proved against him, or laid to his charge.

V. That to the great Oppression of His Majesties Loyal Subjects, he the said Lord Chief Justice, contrary to Law, and manifest breach of his Oath, hath without any reasonable cause Imprisoned a Feme Covert, and also divers other His Majesties said Subjects, and refused to take Bail though tendered, and the matter Bailable, as in the Case of Mrs. *Jane Cartis*, and Mr. *Francis Smith*, &c.

VI. That

VI. That the said Lord Chief Justice is very much addicted to Swearing and Cursing in his common Discourse, and to Drink to Excess, to the great disparagement of the Dignity and Gravity of his said place: He did in his common discourse at Dinner, at a Gentleman's house of Quality, publickly and openly use and utter many Oaths and Curses, and there drank to Excess.

VII. That *Charles Price* being accused upon Oath before him the said Lord Chief Justice, to be a *Popish Priest* and *Jesuite*, and imprisoned for the same, and also divers other persons accused upon Oath for High Treason, he the said Lord Chief Justice upon Bail delivered, without consulting His Majesties Council or his Witnesses, and against their contents, divers of which said persons have not since appeared, but have forfeited their Recognizances, and the persons not to be found.

VIII. That the said Lord Chief Justice, to the great discouragement of His Majesties Royal Protestant Subjects, and to the manifest encouragement of the *Roman Catholick Subjects*, when Informations have been duly and legally given to him, of the Abode or Person of any *Popish Priest* or *Jesuite*, he hath in a slighting and scornful manner refused the same, and bid the Informer go to Sir *William Waller* who busied himself in such matters mainly.

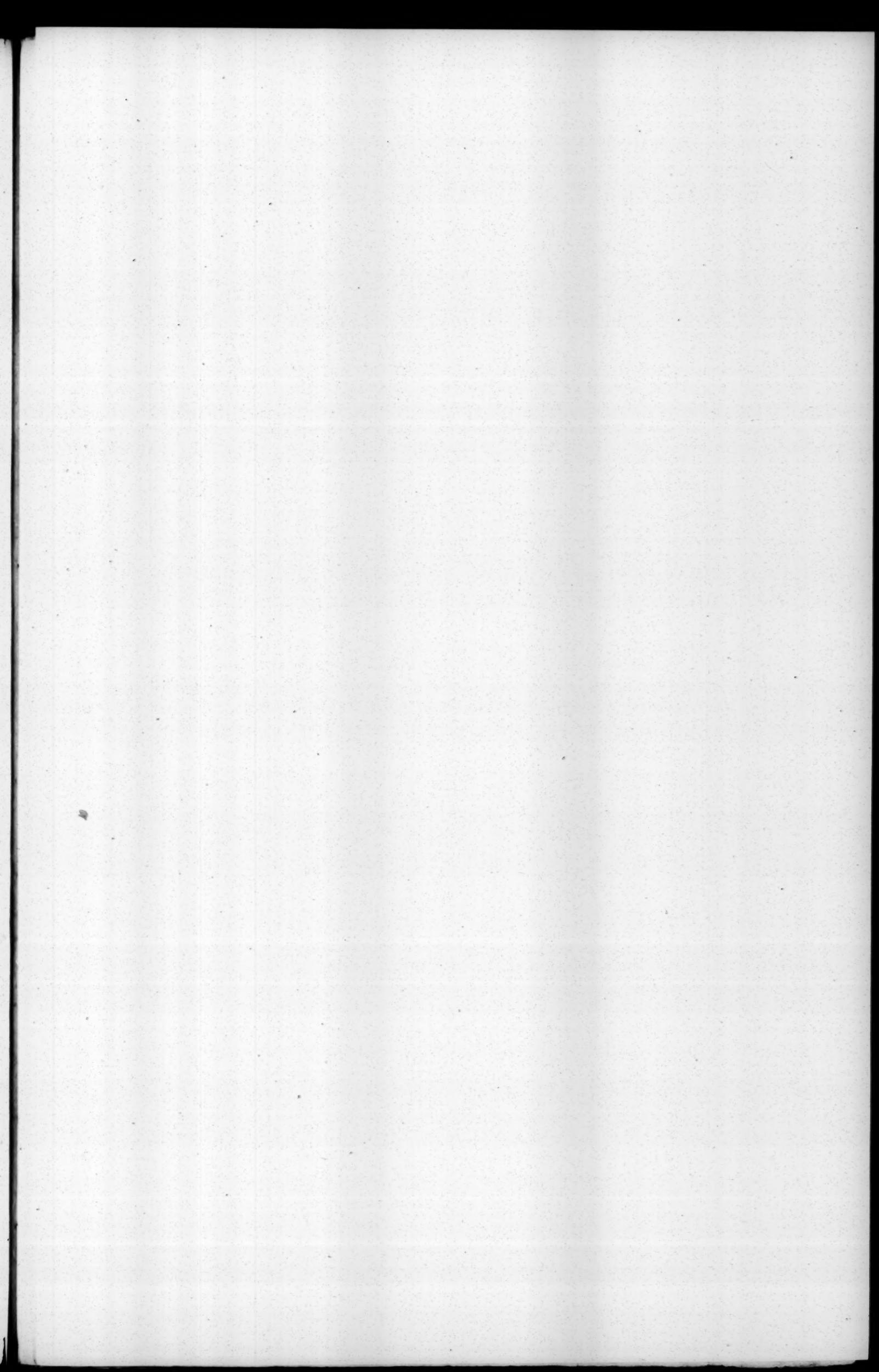
IX. That at the Tryal of *Knox* and *Lane* at the Bar of the King's-Bench Court, for their Misdemeanour, in endeavouring to take away the Credit of Dr. *Titus Oates*, and Mr. *William Bedlow*, two of the principal Witnesses for His Majesty, in the proving of the Conspiracy and Conspirators against His Majesty's Life, the Government of the Kingdoms of *England*, *Scotland*, and *Ireland*, the Destruction of the Protestants and Protestant Religion, and introducing and settling of Popery there; although the Evidence was so full and clear against them, that the Jury found them Guilty without going from the Bar; yet the said Lord Chief Justice in further disparagement and disparaging of the Evidence of the said Dr. *Titus Oates*, and Mr. *William Bedlow*, would not, nor did not give any Charge to the said Jury therein, but rose up suddenly after the Evidence closed by the Council, and left the said Court abruptly, before the said Jury had given in the same.

X. That the said Lord Chief Justice knowing that one *William Osborn* was in the Conspiracy and contrivance with the said *Knox* and *Lane* (in the last Article mentioned) to take away the Credit of the said Dr. *Titus Oates* and Mr. *William Bedlow*; And knowing the said Dr. *Titus Oates* and Mr. *William Bedlow* to be material Witnesses for His Majesty in proving of the Conspiracy and Conspirators in the said last Article mentioned; And had been so against several of the said Conspirators that had been tryed, and were to be so, against several others of the said Conspirators that were impeached or accused for the said High Treason, and were to be tryed for the same; and knowing the said *William Osborn* had been detected before the Lords in Parliament assembled, for his said Conspiracy and contrivance with the said *Knox* and *Lane*, and that by his own Oath thereupon denying the Fact in their said Conspiracy and Contrivance to be true; Yet out of his Malice to the said Dr. *Titus Oates* and Mr. *William Bedlow*, and in as much as in him lay, to endeavour the disparagement if not the suppressing of the further discovery of that hellish and damnable Plot, he the said Lord Chief Justice without the knowledge, consent or approbation of His Majesty or any of his Learned Council in the Law, or the said Dr. *Titus Oates* or Mr. *William Bedlow*, did voluntarily give the said *William Osborn* liberty to make an *Affidavit* before him upon Oath of the truth of the said Fact he had before as aforesaid denied upon his Oath, with intent that the same might be made use of against the said Dr. *Titus Oates* and Mr. *William Bedlow*, to their disparagement, and the apparent prejudice of His Majesty against the said Conspirators in the said High Treason.

XI. That the said Lord Chief Justice to manifest his slighting Opinion of the Evidence of the said Dr. *Titus Oates* and Mr. *William Bedlow*, in the presence of his Sacred Majesty, and the Right Honourable the Lords, and others of His Majesty's most Honourable Privy Council, did dare to say, That he had thought Dr. *Titus Oates*, and Mr. *William Bedlow*, always had an Accusation ready against any Body.

XII. That at the last Assize holden at *Monmouth*, the said Lord Chief Justice in the presence of several Justices of the Peace for the said County, did say to Mr. *William Bedlow*, that he did believe in his Conscience that *Richard Langhorn* whom he condemned, died wrongfully, to the great disparagement of His Majesties Crown and Dignity, the Justice of the Court, the Jury and Evidence.

XIII. That the said Lord Chief Justice, contrary to the Dignity of his Place, did make Merchandise of the Tryals of certain Priests to be tryed in *Staffordshire*, and took Twenty Guinnes in Earnest, and then sold the said Tryals to other Persons, refusing to return the said Twenty Guinnes to those from whom he received them: And furthermore, before the Tryal of Sir *George Wakeman*, he the said Lord Chief Justice did bargain with two Booksellers for one hundred and fifty Guinnes for them to print the Tryals, and in case they would not lay down the Money before he went into the Court, he would not go into the Court, but would go into the Country: And if the said Tryal, by reason of its length, could not be finished in one day, he would have one hundred Guinnes more; or words to that very effect.



812261
27

ARTICLES



HIGH MISDEMEANOUR

Humbly Offer'd and Presented to the Consideration of

His Sacred Majesty,

And the Right Honourable the

L O R D S ,

And others of His MAJESTIES most
Honourable PRIVY COUNCIL,

AGAINST

Sir William Scroggs, K^c

Lord Chief Justice of the Kings-Bench ,

B Y

Dr. Titus Oates , and Mr. William Bedlow.

I.

THAT the said Lord Chief Justice, contrary to his Oath, the Duty of his place, and in contempt of the King, his Crown and Dignity, did set at liberty several persons accused upon Oath before him of High Treason, without their being Tryed, or otherwise Legally acquitted, as namely, the Lord Brudenel, &c.

II. That

II.

That at the Tryal of Sir *George Wakeman* and others, in the Sessions-House in the *Old Baily*, for High Treason, the said Lord Chief Justice (according to the Dignity of his place) managing the said Tryal, did Brow-beat and curb Doctor *Titus Oates* and Mr. *William Bedlow*, two of the principal Witnesses for the King in that Case, and did encourage the Jury Impanelled and Sworn to trye the said Malefactors, against the said Witnesses, by his publick speaking slightly and abusively of them and their Evidence, and in the misrepeating and omitting most material parts of their Evidence; whereby the said parties indicted, were by the said Jury acquitted of the Fact charged then against them, and fully proved by the said Witnesses.

III.

That the said Lord Chief Justice, after the said Tryal of the said Sir *George Wakeman* and others, for High Treason as aforesaid, in the further abuse of the said Doctor *Titus Oates* and Mr. *William Bedlow*, and in their great disparagement, speaking of them, (said) That before the Tryal of Sir *George Wakeman* (meaning the aforesaid Tryal) the Witnesses, (meaning the said Doctor *Titus Oates* and Mr. *William Bedlow*) were to be believed; But that at and after the said Tryal they were not to be believed by him, nor should not be believed by him; or to that very Effect.

IV.

That the said Lord Chief Justice, by colour of his Office hath taken upon him the power to Oppress; by Imprisoning his Majesties Loyal Subjects namely, *Henry Care*, for the writing and causing to be printed divers Single-sheet Books in English, called *The Pacquet of Advice from Rome*, for the information and discovering of the Idolatries, Errors and Impieties of the *Romish Church*, to his Majesties Loyal and Obedient Protestant Subjects, (in this Juncture of Affairs very usefull) although the said Lord Chief Justice neither did nor could alledge or charge the said *Care* with any thing contained in the said Book, that was any way Criminal, or derogatory to his Majesty, his Laws, Crown and Dignity, and refused to take very good Bail for him, though offered, and afterwards less Bail taken for him upon his *Habeas Corpus* in Court; but by the said Lord Chief Justice his means he was continued bound all the Term, and to his Good Behaviour, and at the end thereof untill the next Term, although no particular Crime was or could be proved against him, or laid to his charge.

V.

That to the great Oppression of His Majesties Loyal Subjects, he the said Lord Chief Justice, contrary to Law, and manifest breach of his Oath, hath without any reasonable cause imprisoned a Feme Covert, and also divers other His Majesties said Subjects, and refused to take Bail though tendered, and the matter Bailable, as in the Case of Mrs. *Jane Curtis*, and Mr. *Francis Smith*, &c.

VI. That

VI.

That the said Lord Chief Justice is very much addicted to Swearing and Cursing in his common Discourse, and to Drink to Excess, to the great disparagement of the Dignity and Gravity of his said place: He did in his common Discourse at Dinner, at a Gentleman's house of Quality, publickly and openly use and utter many Oaths and Curses, and there drank to Excess.

VII.

That *Charles Price* being accused upon Oath before him the said Lord Chief Justice, to be a *Popish Priest* and *Jesuite*, and imprisoned for the same, and also divers other persons accused upon Oath for High Treason, he the said Lord Chief Justice upon Bail delivered, without consulting His Majesties Council or his Witnesses, and against their consents, divers of which said persons have not since appeared, but have forfeited their Recognizances, and the persons not to be found.

VIII.

That the said Lord Chief Justice, to the great discouragement of His Majesties Loyal Protestant Subjects, and to the manifest encouragement of the *Roman Catholick Subjects*, when Informations have been duly and legally given to him, of the Abode or Person of any *Popish Priest* or *Jesuite*, he hath in a slighting and scornful manner refused the same, and bid the Informer go to Sir *William Waller* who busied himself in such matters mainly.

IX.

That at the Tryal of *Knox* and *Lane* at the Bar of the *King's-Bench* Court, for their Misdemeanour, in endeavouring to take away the Credit of Doctor *Titus Oates*, and Mr. *William Bedlow*, two of the principal Witnesses for His Majesty, in the proving of the Conspiracy and Conspirators against His Majesty's Life, the Government of the Kingdoms of *England*, *Scotland*, and *Ireland*, the Destruction of the Protestants and Protestant Religion, and introducing and settling of Popery there; although the Evidence was so full and clear against them, that the Jury found them Guilty without going from the Bar; yet the said Lord Chief Justice in further disparagement and disparaging of the Evidence of the said Doctor *Titus Oates*, and Mr. *William Bedlow*, would not, nor did not give any Charge to the said Jury therein, but rose up suddenly after the Evidence closed by the Council, and left the said Court abruptly, before the said Jury had given in the same.

X.

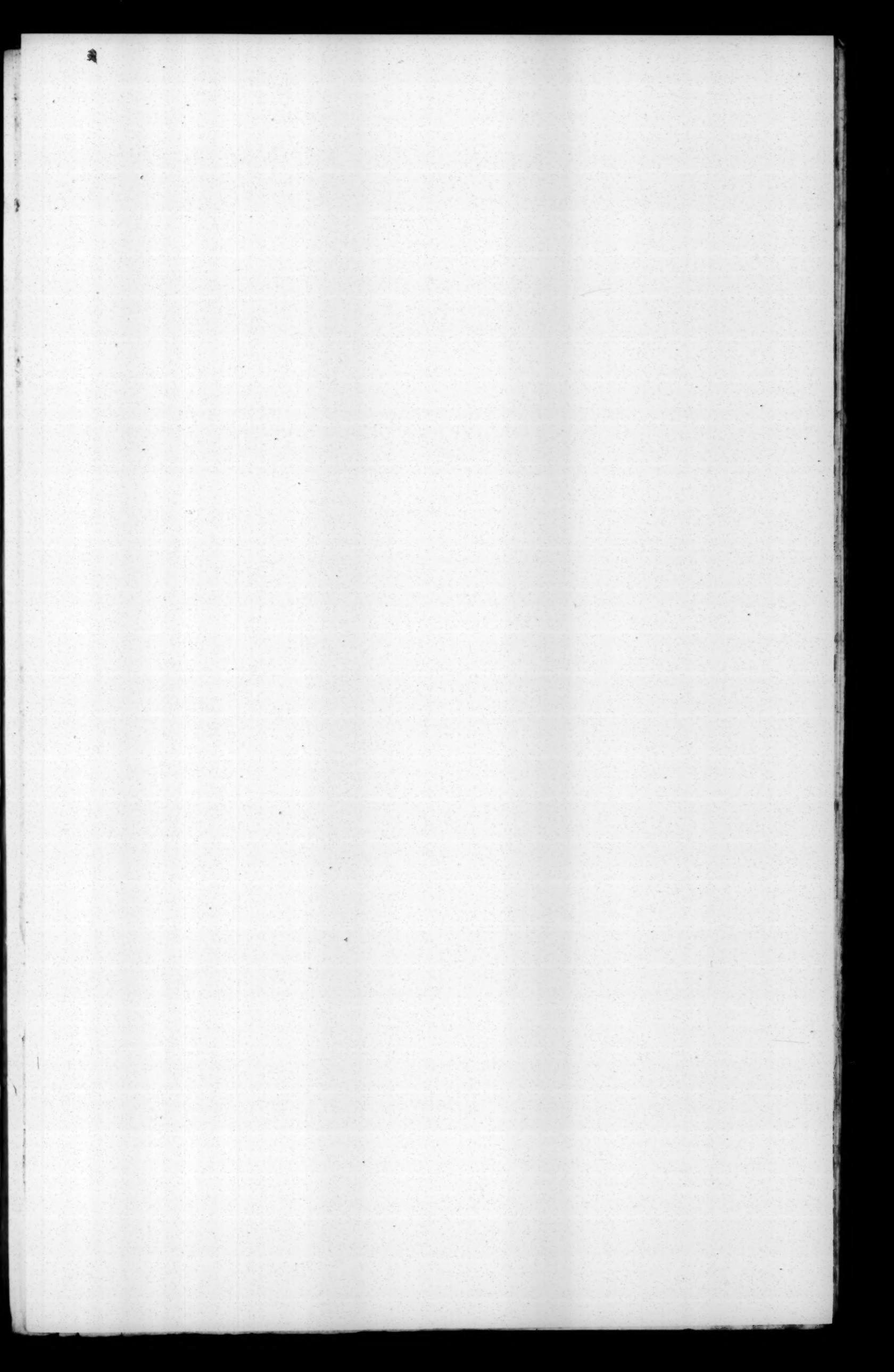
That the said Lord Chief Justice knowing that one *William Osborn* was in the Conspiracy and contrivance with the said *Knox* and *Lane* (in the last Article mentioned) to take away the Credit of the said Doctor *Titus Oates*

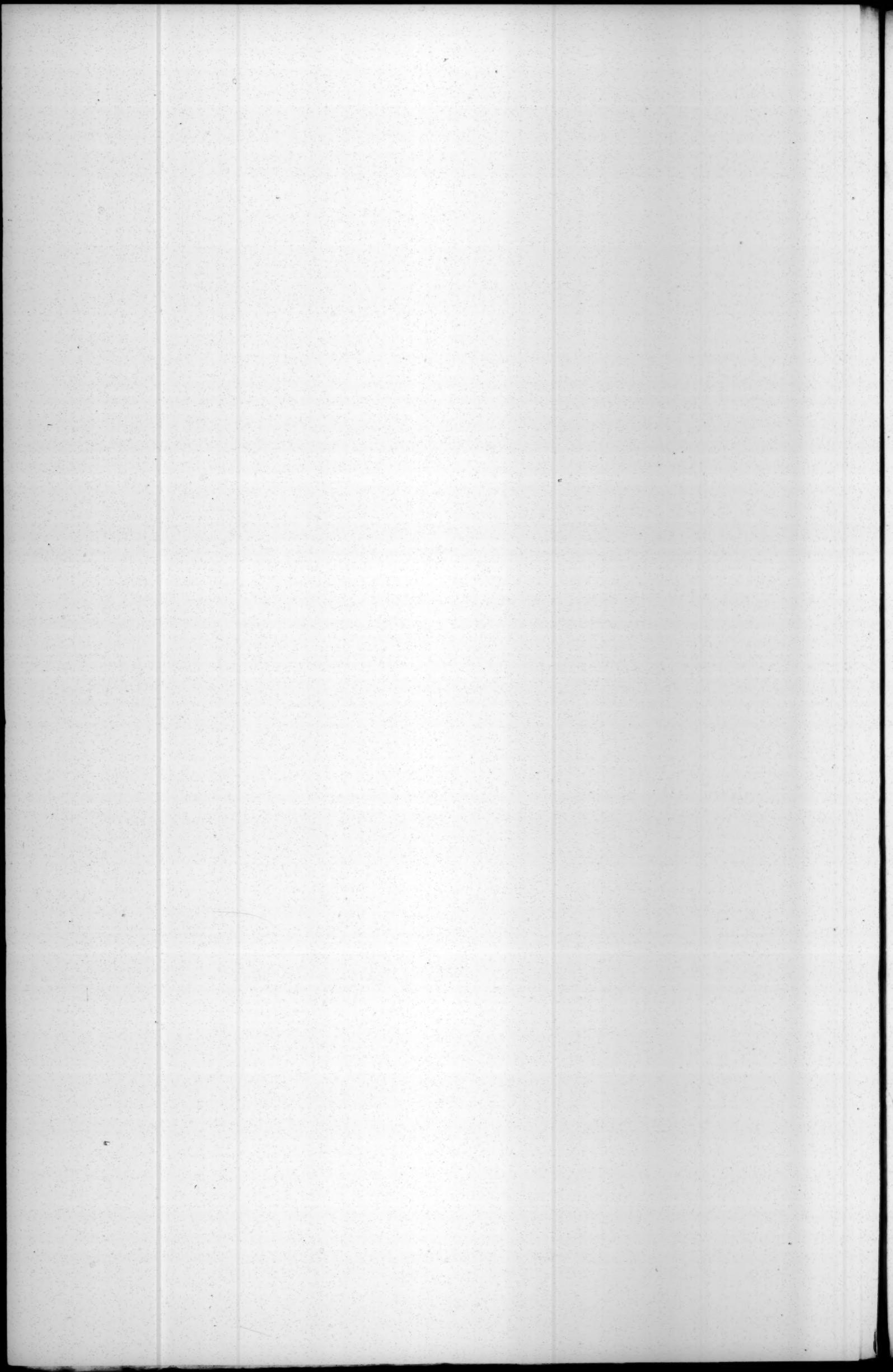
Oates and Mr. *william Bedlow*; And knowing the said Doctor *Titus Oates* and Mr. *William Bedlow* to be material Witnesles for his Majesty in proving of the Conspiracy and Conspirators in the said last Article mentioned; And had been so against several of the said Conspirators that had been tryed, and were to be so, against several others of the said Conspirators that were impeached or accused for the said high Treason, and were to be tryed for the same; and knowing the said *william Osborn* had been detected before the Lords in Parliament assembled, for his said Conspiracy and contrivance with the said *Knox* and *Lane*, and that by his own Oath thereupon denying the fact in their said Conspiracy and Contrivance to be true; Yet out of his Malice to the said Doctor *Titus Oates* and Mr. *william Bedlow*, and in as much as in him lay, to endeavour the disparagement if not the suppressing of the further discovery of that hellish and damnable Plot, he the said Lord Chief Justice without the knowledge, consent or approbation of his Majesty or any of his Learned Council in the Law, or the said Doctor *Titus Oates* or Mr. *william Bedlow*, did voluntarily give the said *william Osborn* liberty to make an *Affidavit* before him upon Oath of the truth of the said Fact he had before as aforesaid denied upon his Oath, with intent that the same might be made use of against the said Doctor *Titus Oates* and Mr. *william Bedlow*, to their disparagement, and the apparent prejudice of His Majesty against the said Conspirators in the said High Treason.

That the said Lord Chief Justice to manifest his flighting Opinion of the Evidence of the said Doctor *Titus Oates* and Mr. *Bedlow*, in the presence of his Sacred Majesty and the Right Honourable the Lords and others of his Majesties most Honourable Privy Council, did dare to say, That he had thought Doctor *Titus Oates* and Mr. *william Bedlow* alwayes had an Accusation ready against any Body.

That at the last Assize holden at *Monmouth*, the said Lord Chief Justice in the presence of several Justices of the Peace for the said County, did say to Mr. *william Bedlow*, that he did believe in his Conscience that *Richard Langhorn* whom he condemned, died wrongfully, to the great disparagement of His Majesties Crown and Dignity, the Justice of the Court, the Jury and Evidence.

That the said Lord Chief Justice, contrary to the Dignity of his place, did make Merchandise of the Tryals of certain Priests to be tryed in *Staffordshire*, and took Twenty Guinnies in Earnest, and then sold the said Tryals to other Persons, refusing to return the said Twenty Guinnies to those from whom he received them; And furthermore, before the Tryal of Sr. *George Wakeman*, he the said Lord Chief Justice did bargain with two Book-sellers for one hundred and fifty Guinnies for them to print the Tryals, and in case they would not lay down the Money before he went into the Court, he would not go into the Court, but would go into the Country: And if the said Tryal by reason of its length could not be finished in one day, he would have one hundred Guinnies more; or words to that very Effect.





165
8122.1.1
28

Miracles Reviv'd,

In the Dayes of the

POPISH PLOT,

By the late Reverend Dr. of SALAMANCA.

IT is a *Vulgar Error*, that *Miracles* are ceas'd in the *Reformed Churches*. To confute which *Paradox*, we shall here produce some (among many) such *Demonstrative Arguments* and *Instances*, taken from the acknow-ledg'd *Miraculous Discovery of the Popish Plot*, made by that Famous Minister of the *Gospel*, and Learned Dr. of *Salamanca T—O—*, as none but *Papists*, and *Popishly affected*, can have the confidence to deny them.

I. The Doctor (out of pure *Zeal* to Discover *Popish Intrigues*,) protest himself a *Papist*; Renounc'd the *Protestant Religion*; Ador'd, and Receiv'd *Stafford's Tryal*. the *Consecrated Host*; took *Dreadful Oaths*, even upon the *Sacrament*, to Practice, and Pursue, *Most Hellish and Bloody Designs* for divers Years together; Yet all this while remain'd (as he says) a Real, Sincere, and *constant Protestant*. *If this be not a Miracle the Devil's in't.* *Oats's Narrative.*

II. The Doctor (good Man) to save His Majesties Life, had wheedled the *9. suits* out of all their *Secrets*; He knew the very Time when *Graves* and *Pickering* laid dayly wait to Shoot the *KING*; He hourly expected the Horrid Effects of Sir *George Wakeman's* *Poyson*; He was privy to the design'd *Assassination* of the *KING* at *Windsoer*; He was certain, the *Rufians* were actually upon the Place; He saw the Money sent them for Expedition, And every Moment waited to hear the Fatal Blow was given; Yet (see the wonderful Strangeness of the Thing,) Neither the Dr. warn'd the *KING* of his Eminent Danger, Nor did the *KING* all this while (God be Thanked) suffer any the least Harm. *This is Miracle upon Miracle.* *Ibidem.*

III. The Dr. assures us, There were huge Armies of *Englisb Papists* (besides *Wild Irish* and *Spanish Pilgrims*,) raised for Immediate Service; Yet ('tis strange) not One Man of them ever appear'd: These Swarms of *Papists* were to be Arm'd with *Sw rds*, *Guns*, *Black-Bills*, *Fire-balls*, &c. Yet none of these *Magazin's* could ever be found O — saw, and Deliver'd not a few *Patents*, *Bulls*, and *Briefs*; He read whole Bushels of *Letters* and *Pac-quets*, all containing *Damnable Treason*; Nay, He could punctually Recite upon his Fingers-ends the Express Words of almost every Letter; Yet (still more strange,) neither He, nor any One for him, could ever produce One single *Patent*, One *Letter*, One *scrip* of *Paper*, whereby to testifie the Truth *Stafford's Tryal*. of the rest. *Here is a whole Heap of Miracles!*

IV. The Dr. immediately before His Discovery, (though he had both the *Purses* and *Lives* of the *Conspirators* at his Command,) Yet at the same Time was ready to Starve, and Beg'd at the *Papists* *Doors* for Bread. *This is as strange as if it were a Miracle!*

Coleman's
Tryal.
Wakeman's
Tryal.

V. The Dr. before the King and Council, swore He never knew, nor had seen either Mr. *Coleman*, or Sir *George Wakeman*, until he saw them there present at the Council-Board: The like Ignorance of Mr. *Corker*, or his Concerns, He attested at the Taking of *Pickering* in the *Savoy*; Yet at their several *Tryals*, He knew them all, and had been their intimate acquaintance and Bosom Counsellor. *This surely is no small Miracle*:

Five Jesuits
Tryal.

VI. The Dr. was personally in *London*, and at *St. Omer's* the self-same Time; He saw, and spoke with Mr. *Ireland* in *London*, that very Moment *Ireland* was in *Staffordshire*. Nay, if this be not sufficient; He was really Present, Disputed, and took *Degrees* in *Salamanca*; Yet never was seen or heard there. *These are Swinging Miracles!*

Stafford's
Tryal.

The Qu.

VII. The Dr. Swore before the *House of Lords*, He had Declared all he knew against any Person of what Quality soever in *England*; Yet afterwards He accused one of the Best and Highest Persons in *England* of the Blackest Crimes *Hell and Malice* could ever Invent. *This, if it be not a Miracle, is at least a Monstrous Prodigy!*

Coleman's
Tryal.

Cistelmain's
Tryal.

VIII. The Dr. once Deposed, Mr. *Bury* was a very honest harmless Man; Yet afterwards when the said *Bury* gave Evidence against him, he swore he was a Notorious *Priest* and *Jesuit*. *This is a Miracle the wrong side outwards.*

Colledge's
Last Trial.

IX. The Dr. formerly swore *Absolute Impossibilities* against the *Papists* in behalf of the King; Now he swears *Moral Improbabilities* in behalf of *Dis-senters* against the King. *This is a Presbyterian Miracle!*

X. The Dr. is a *Preacher of the Gospel*, yet no Christian, A *Priest*, yet not *Baptiz'd*. *This is little less than a Miracle!*

XI. The Dr. swore, that Mr. *Elliot* (Minister of the Church of *England*) having been a Circumciz'd Slave, had poysoned his *Patrone*; Yet (O Wonder) the same *Patrone* is now alive again, and ready to Attest the direct Contrary: *Now we hope none will deny, but that the raising of the Dead is a Grand Miracle!*

Before the
Colledge's
Tryal.

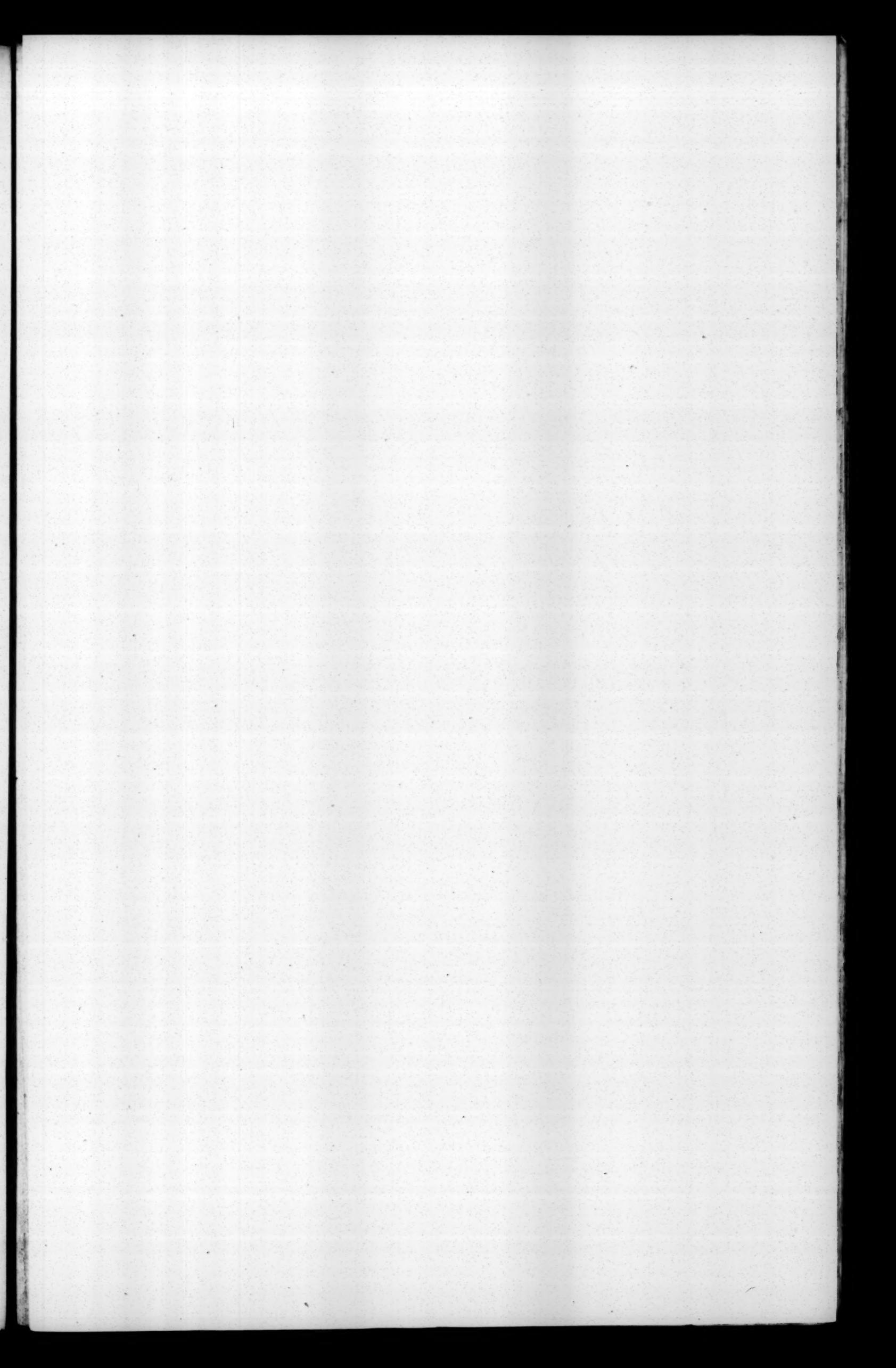
XII. The Dr. Preach'd a Sermon, wherein he affirm'd, *The Crucifixion Company of Christ was not available to Salvation, &c.* This indeed is not a *Miracle*, *of Weavers*. But it is a peice of the Newest and most Refined *True Protestant Reformation* ever yet came to Light since the *Primitive Times of Blasphemy and Atheism*; And may justly give a Lustre and Credit to all the other Miracles here Attested.

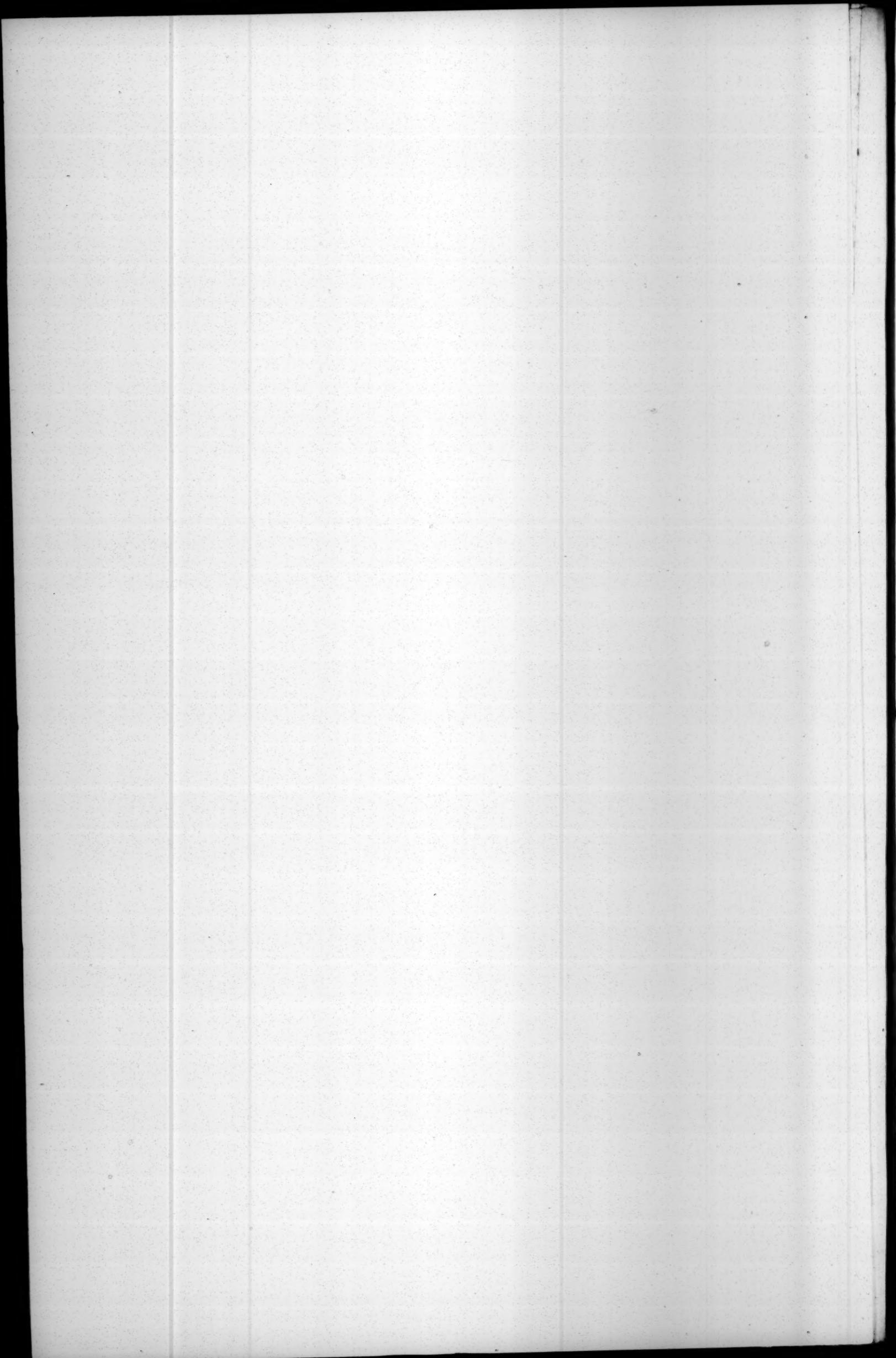
Colledge's
Tryal.

If it be Objected against these solid Proofs; That, for a *Profligated Wretch* of a lost Conscience and desperate Fortune, allured by Gain, and encouraged by *Indempnities*, to Swear palpable Contradictions and Nonsense, is no *Great Miracle*! It is answered, The less the *Miracle* is in so *Swearing*, the greater still the *Miracle* is in being *Believed*; Especially, when *Sodomy*, *Buggery*, *Felony*, Nay, and *Perjury* too proved upon him by his own Supporters, *D—T— & S—*, shrewdly diminish the Credit of his *Evidence*. *This is a Miracle with a Witness.*

Thus I have in short (omitting Hundreds of Arguments more of the like Nature) clearly Demonstrated; Not only that our Renowned Dr. and Swearing-Master hath wrought Grand Miracles; But also that the Magnitude of the Miracles, and Holiness of the Saint, bear equal Proportion.

Ex Urge cognosce Leonem.





The History OF NATURALIZATION, WITH

Some Remarques upon the Effects thereof, in
respect to the Established Religion, Trade and
Safety of His Majesties Dominions.

THE first Notices of Naturalizing *Alien Merchants* under the Name of *Endenization* are handed to us by the Statute of the First of *Henry VII. Cap. 2.* in these words:

WHereas in time past divers Grants have been made by King Edward, as well by his Letters Patents, as by Acts of Parliament, to divers Merchant Strangers born out of this Realm to be Denizons, whereby they have and enjoy such Freedoms and Liberties as do Denizons born within the said Realm, as well in abatement of their Custom which they should bear, as if they were no Denizons, as in buying and selling of their Merchandise to their great avail and lucre, and oft-times suffer other Strangers, not Denizons, deceitfully to ship and carry great and notable substance of Merchandise in their Names, by the which the said Goods be free of Custom: In likewise as if they were the Goods of a Denizon, where of right they ought to pay Custom as the Goods of Strangers, by the which they be greatly advanced in Riches and Honour; and after they be so enriched, for the most part they convey themselves, with their said Goods, into their own Countries wherein they be naturally born, to the great impoverishing of this Realm, and to the great hurt and defraud of the King's Highness, in payment of his Customs. "Wherefore it is Enacted, Established and Ordained by the Advice of the said Lords Spiritual and Temporal, and Commons in the said Parliament assembled, and by the Authority of the same, That any Person made, or hereafter to be made Denizon, shall pay for his Merchandise like Custom and Subsidy as he ought or should pay before that he were made Denizon, any Letters Patents or other Ordinances by Parliament or otherwise notwithstanding.

And to the same purpose is the Statute of *11 Henry VII. Cap. 14.*

And to the like purpose is the Statute of *22 Henry VIII. Cap. 8.*

During the Reigns of *Edward VI*, *Queen Mary*, and *Queen Elizabeth*, nothing is recorded touching *Naturalization*: But when King *James* happily added the Diadem of *Scotland* to this of *England*, so cautious were our Ancestors, that they would never admit the then Natives of *Scotland*, though His Majesties Subjects, to the Priviledge that Aliens naturalized do now enjoy. And by the Statute *7 Jacob. Cap. 2.* it is provided by Parliament in these words:

FOrasmuch as the Naturalizing of Strangers, and restoring to Blood persons attainted, have been ever reputed matters of meer Grace and Favour, which are not fit to be bestowed upon any others than such as are of the Religion now Established in this Realm: "Be it therefore Enacted by the King's Most Excellent Majesty, the Lords Spiritual and Temporal, and the Commons in this present Parliament assembled, That no Person or Persons, of what Quality, Condition or Place soever, being of the Age of Eighteen years or above, shall be Naturalized or Restored in Blood, unless the said Person or Persons have received the Sacrament of the Lord's Supper, within One Month before any Bill exhibited for that purpose; and also shall take the Oath of Supremacy, and the Oath of Allegiance, in the Parliament-House, before his or her Bill be twice read. And for the better effecting of the Premises, Be it further Enacted by the Authority aforesaid, That the Lord Chancellor of

" England, or Lord Keeper of the Great Seal for the time being, if the Bill begin in the Upper House,
 " and the Speaker of the Commons House of Parliament for the time being, if the Bill begin there,
 " shall have Authority at all times during the Session of Parliament, to minister such Oath and Oaths,
 " and to such Person and Persons, as by the true intent of this Statute is to be ministred.

¶ In the Reign of King *Charles I.* of blessed memory, the *English Merchant* had a Trade to Profit, so that many of them arrived to great Estates, some to 10000*l.* value, several to 50000*l.* Estate. And in all the Reign of King *James* and King *Charles I.* not above Ten *Aliens Merchants* were Naturalized, and those such as by long abode in *England* had merited the kindness of the Nation; and then it was rare to hear of an *English Merchant* that failed, so that the Clothiers then grew Rich, by the good Payments the *English Merchants* made them, and the Clothing of this Kingdom was in great request abroad: And the Gentry then began to put their Sons Apprentices unto Merchants, and it was thought a very good Provision for Gentlemens youngest Sons.

O fortunati si sua bona norint.

But this growing Happiness of the *English Merchants* was soon Eclipsed, by the late *Olivarian Usurpers*, who being fond of the *Hellander's Coalition* with us, and that failing them, those Usurpers did more greedily imbibe the opinion and practice of Naturalization, hoping thereby to weaken the *Hollanders*, by drawing over numbers of *Dutchmen*, and so gave this singular Priviledge to all that ask'd it, not forbidding the *Jews*, but encouraging their Admission and Abode with us, and laid aside the said Statutes for difference in Customs, and that also of the 7th *Jacobi*. And thus the industrious *English Merchant*, who cannot live so poorly as a *Jew*, or other *Aliens*, that live onely in a Chamber, was much discouraged: Nor was this free admission of Foreign Merchants any weakening to the *Dutch*, or other Foreign States; for there came no number of Artificers with Families, but the greatest part that came to be Naturalized, were such as rather lived like Spies, than Inhabitants amongst us. And though some hundreds of *Aliens Merchants* were then and since Naturalized, yet they are no accession of Strength or Interest to this Kingdom, nor any advance of our Lands; but, on the contrary, are a great cause of distraction in Religion, dangerous to the Government, and ruinous to the *English Trade and Merchant*.

I. That this Naturalization hath been a great Cause of our distraction in Religion, is evident in the Effect; and the worthy Author of the *Compassionate Enquiry*, amongst the Causes of the Neglect and Contempt of our Religion, brings in *Judaism*; and this Pretence of the Enlargement of Trade, as two of the Causes, it being, saith that Author, most remarkably true of the *English*, *That their good Nature prompts them to look and think favourably of such things as they see in Request with others, and from thence they proceed to affect the Novelty, or at least become unstable in their own Religion*. And when the said Usurpers thought it convenient to make *England* an *Amsterdam* of all Religions, the admission of Foreigners was a most effectual means to introduce that great diversity of Opinions amongst us, which hath ever since abated Mens Zeal for, and Reverence for our Established Religion; and its worthy Observation, that not only the *Jews*, but those of all other Nations who have obtained this Priviledge, do no way incorporate with the *English*, but continue in a distinct Body in all Ecclesiastical Affairs, not only in their own Persons, but also in their Children to after-generations.

II. This introducing of *Merchants Aliens* is dangerous to the Government, for Aliens will not have their Affections changed, nor their Alliances extinguished by Naturalization; for it is engraven in every Man's heart with indelible Characters, ever to love his Native Soil and Country best, witness the late Wars we had with *Holland* and *France*, what Advices, what amusing Stories at the Coffee-houses, weakning the Hands of His Majesties Subjects, by mis-reporting all our Naval Actions: And it hath ever been found, that a *Babel* in Languages, begets Confusion in Kingdoms, and tendeth to beget Fear and Diffidence amongst the Natural born Subjects.

¶ III. This Favour to *Aliens* is ruinous to the *English Trade and English Merchant*, for before this Naturalization, the *English Merchants* had many Forein Commissions very advantageous to them, which these *Aliens* now enjoy; and the *English* had Factories settled in all Countries, and by these Factories influenced and governed the Trade of the World, these Factors were honourable to our Nation, encouragers of our Manufactories, and a great addition

addition to the Capital Stock of the Kingdom, by the great Estates they generally gained abroad, and brought home amongit us. By these Factories the *English* became acquainted with the Secrets and Mysteries of other Kingdoms, and the Youth of our Nation bred in Merchandise, had many great Opportunities, beyond that of other Gentlemen Travellers, to be instructed in the works of God and Man, of Nature and of Art, to enlarge their Minds as well their Fortunes ; to be inured to Hardship and Danger, and instructed in Subtilty, and all the as Arts of living and self-security. But since this particular Naturalization of *Merchant Aliens*, our Factories in *France*, the *Netherlands*, *Holland*, and the best part in *Portugal* are ruined, and the *French*, *Flandrians*, *Dutch* and *Portugals* have so far gained this Point of us since this Naturalization, as that they have set up Factories here in *England*, and the *Italians* have attempted the like also, to the great spoil of our English Trade and Merchants.

This Encouragement to *Aliens* is but a transplanting the Trade from Natives to *Aliens*, for *Aliens* naturalized, beside the cheapness of living here as Lodgers, have four or five per Cent. advantage in Trade above the Natives, by the Interest of Money wherewith they Trade, and by having the Commission of all their Kindred and Friends abroad, so that the ancient distinction of one fourth part in Customs upon *Aliens* naturalized more than English, doth but put the English upon equal terms in Trade with these *Aliens*.

The English Merchants have both inclinations and stock sufficient to drive the Trade of this Kingdom, and the encrease of *Aliens Merchants* is but the decrease and ruine of Natives ; for before this frequent Naturalization, there was no complaint of the want of People amongst us ; and although these *Aliens* Naturalized, and all other *Aliens* by the *Statute 25 Caroli Secundi Regis*, were to pay no other Customs for any of the Native Commodities of this Realm Exported, than are paid by His Majesties Natural-born Subjects, for the advancement of such our Native Commodities, yet that design doth not take, for its found by Experience that they Export very little of our *English Manufactories*, but generally make their returns by paying Money in Exchange beyond Sea, for the Toys and Baubles they bring us ; and they no way encrease the Consumption of our Provisions by their Families, for those that come to be Naturalized, are not any considerable number of Artificers with their Families, but are *Merchants*, and are one of a Tribe, two of a Town, and five or six of a Province, fitted instruments to carry on the designs of their Employers ; and the greatest part of them are not intended to inhabit with us, but, like Summer-Birds, when they have filled their Pockets, or if trouble or War arise, they will not forget their Fathers Land, and in such case hereafter, as formerly, may be instruments of great inconvenience to His Majesty and His *Natural-born Subjects*.

The advantages to the Nation by this particular Naturalization have been loudly proclaimed, as being the only way to increase His Majesties Subjects, advance Trade, and to raise the price of Lands ; but as hitherto it hath had no such effect, so it will never produce any such or other advantage to this Kingdom, unless it could be presumed, that the liberal offer of this privilege had virtue and power in it to bring in such Persons for Number and Quality, as the Kingdom may seem to stand in need of ; but, as hath been said, few or none of those come to accept these privileges, but such only come as have designs upon the Kingdom for their own advantage ; and their practices have been and will be according to their Principles and Interests, for of the great number of Merchants that have been admitted, few of them have purchased Lands in *England*, and not many of them intermarried with *English* amongst us ; few of them live otherwise than as Lodgers, and divers Aliens have got Credit amongst us, have broke much indebted unto the *English*, who are constantly losers by them ; but their own Country-men are better treated, it being the Principle of many of these Aliens to preserve the Capital Stock of their own Countries : For they use to set up one, and make him great in Credit, and then he breaks indebted to the *English*, but salves his own Country-men, and then they set up another, as hath been instanced in several of these *Alien Merchants* one after another.

Thus endeth the first part of the History of Naturalization, whereby it appears that we have been abused by these Aliens ; for those who should come and be beneficial to us, are not with us, and those that have and do come, are prejudicial to us. It remains therefore, that all true English-men joyn in their supplications, that Provision may be made to encourage Gentlemen's Sons in Merchandise, and that according to the President of the aforesaid Statutes this mischief be speedily retrieved : Not by forbidding Aliens from a peaceable Abode and Trade

Trade amongst us, but by maintaining the ancient and equal difference between them and Natives, by making all *Aliens* born liable to *Aliens Customs* for their Toyes and Baubles, and other Merchandise which they shall import, or that at least those who are either Jews or Infidels, those who have got this privilege by indirect means, and all those *Aliens Merchants* who have no Families amongst us, but live in Chambers as Lodgers, may lose their privilege of Naturalization. And that it may be Provided for by a Law, That no *Aliens Merchants* be hereafter admitted to the Priviledge of Naturalization, until they have lived as Denizens by His Majesties Letters Patents, a certain number of years amongst us, or until they have intermarried with English, or Purchased Lands upon their Denization, or otherwise merited his Majesties Favour and Bounty by some signal Service.

If it be Objected,

That there is an Experiment which may be more safely trusted to than Argument, in that the Hollanders by the universal admission of all Foreigners unto equal Priviledge with Natives, have arrived to a great Trade, and thereby to Riches and Strength beyond other Nations.

The Answer is,

The *Hollanders* are only strong in *Shipping*, which are Man'd by the Natives of the Country. But how easily were they vanquished at Land, when the *French*, for asking, got so much of their Country; and the Reason is plain, for all *Foreigners* are but as *Sojourners*, and had rather change their *Governours*, than venture either their Persons or Estates when troubles come.

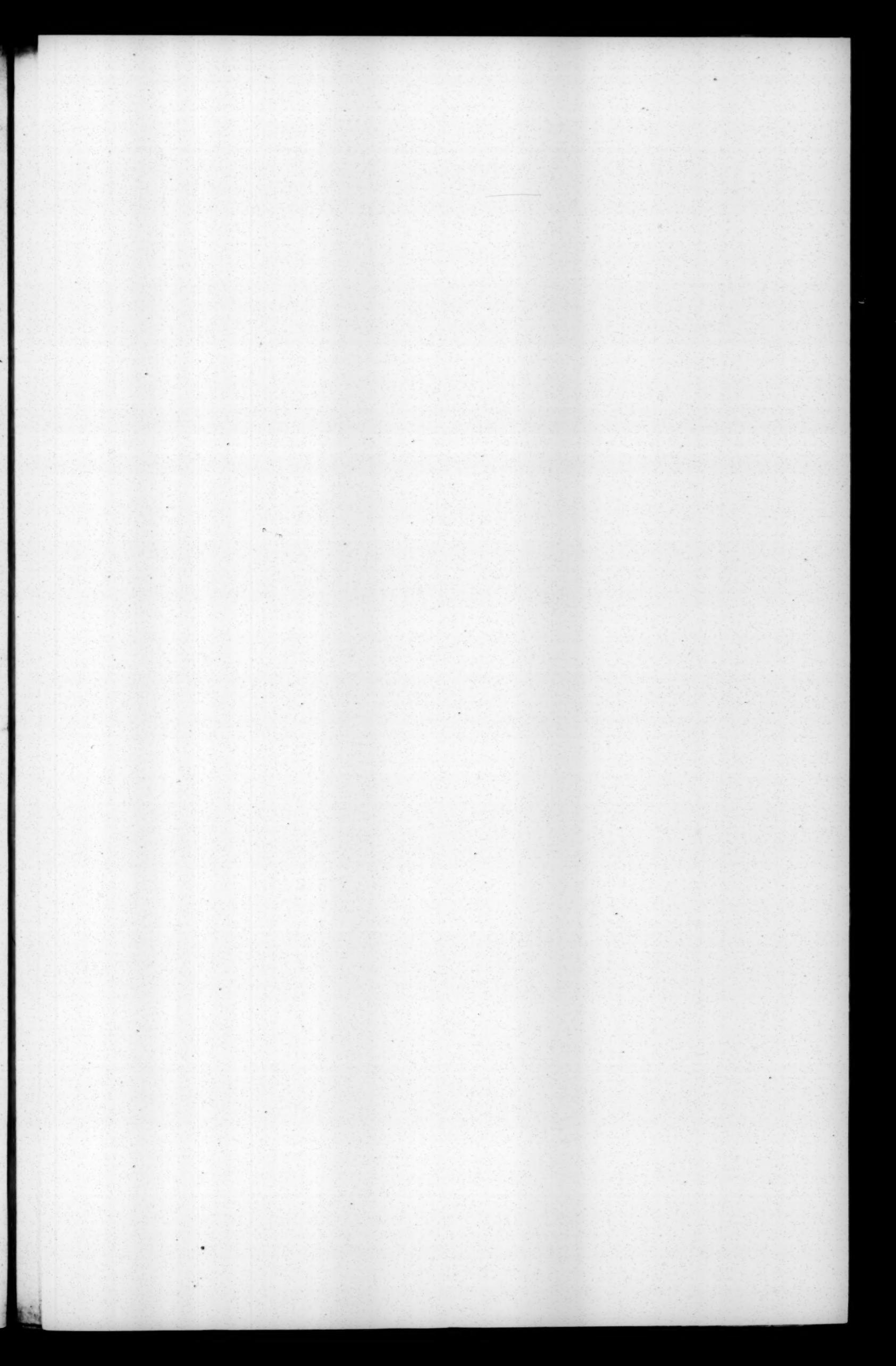
The *Hollanders* are necessitated to give a free toleration of all Religions, without which *Foreigners* will not joyn themselves in numbers to that or any other Nation.

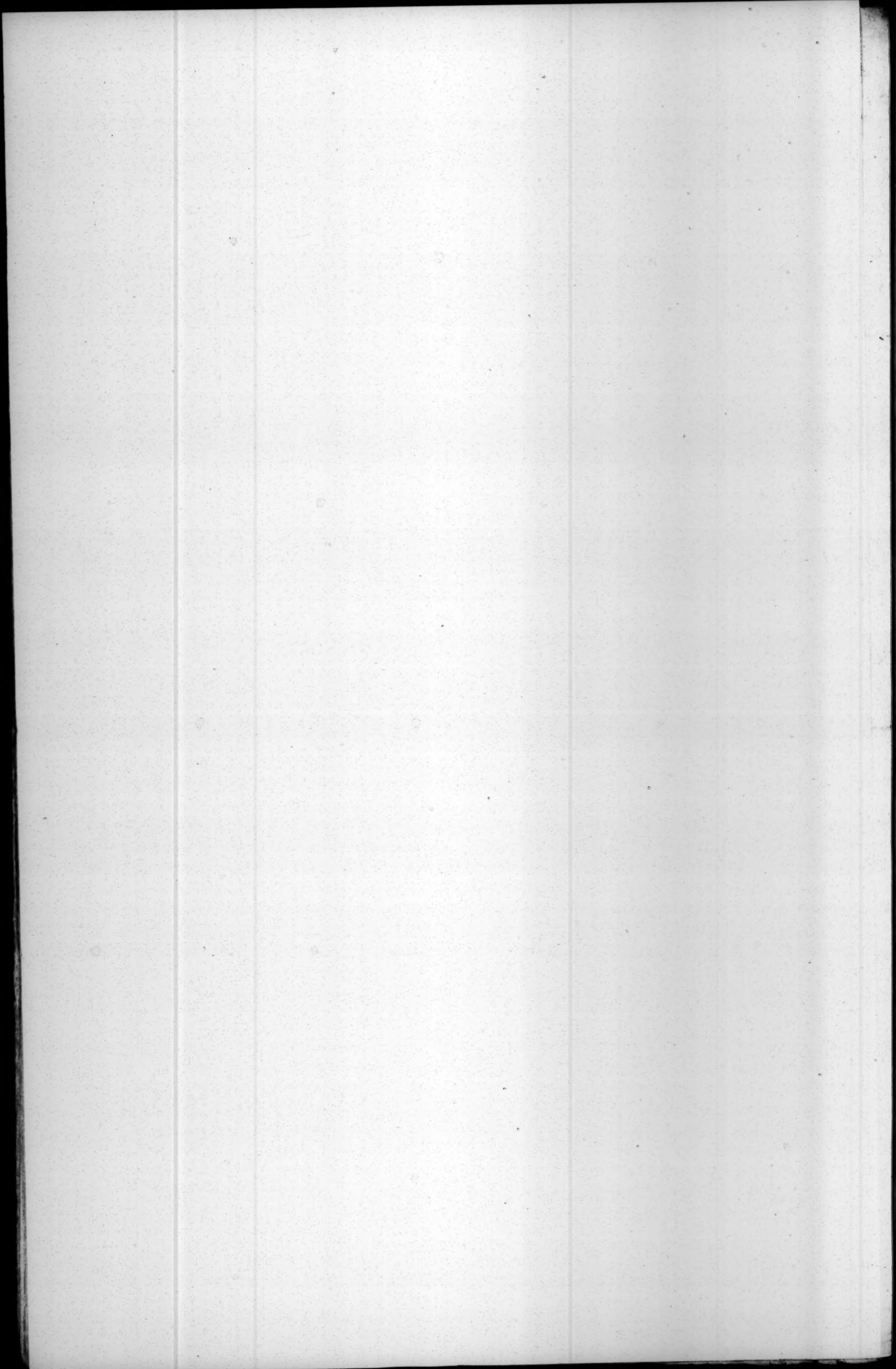
Yet even in *Holland* there is a very considerable difference made between *Aliens* and *Natives*, for *Aliens* pay there, upon Importation or Exportation of their Commodities, considerable Duties and Tolls to the City, Town and Port where they unlade their Goods, which are not paid by *Natives*.

The *Hollanders* have no *Lands* to live upon, nor other ways than that of Trade to advance their Industrious and Ingenious Youth, and so all their Estates descend from Fathers to Sons in Trade and Merchandise, and so need not fear the losing of their Trade of Merchandizes by the Accession of *Foreigners*.

But in *England* we have *Lands* to live upon, and have several other wayes for advancing Ingenious and Industrious Persons, besides that good way of Merchandizing; and if through frequent Naturalization of *Alien Merchants*, the Trade of Merchandizing in *England* become a poor picquering Trade (as it will quickly be, if *Foreigners* be equal in Priviledges with *English*) then all our Gentry, and men of Estates and Ingenuity, will leave Merchandizing unto *Foreigners*, and betake themselves to the more profitable Employments of the Court, the Camp, Divinity, the Law and Physick: And so in a short time we shall lose the Trade of Merchandizing, which is the Mistress of the World, by the mistaken methods we pursue in the Courtship of her.

The Sum of all is, That it should seem great Prudence for all *English Subjects*, for the benefit of themselves, and their posterity, to implore His Majesties Favour herein, and use all other Discreet and Lawful wayes to prevent the future Naturalization of *Aliens*: Or if any hereafter shall, for weighty reasons, be Naturalized, that it may be under this proviso, *That they pay a greater Custom to His Majesty for the Goods and Merchandizes they shall Import or Export, than His Majesties Subjects pay, and all Town and Port Duties payable therefore by Aliens.* And hereby will His Majesties Customs be increased, the Honour and Interest of the *English* and Native Merchants be preserved and maintained, the younger Sons of the *English* Gentry be preferred; and, generally, the good of all His Majesties Subjects be advanced.





Heir Apparent and Presumptive made one,



HORACE. in his *Ars Poetica* says, *Bene propositam, &c.* Fit Words necessarily follow a Subject well Laid and Founded: So I on the contrary Presume, *Ubi mens male disposita est*, where ill Will hath its design, agreeable Expressions are never lacking, to Vent its Meaning and Malice.

Apparent (till 1673.) hath ever been, among us English Men, a fit Participle (or Word Adjective) to Express one, between whom and the Succession to a present Possessours Estate, no third Person Intervenes or Appears.

Such was and is, his R. Highness, [Suffering no Eclipse, in his Modest Fair and Just Pretensions, till the time before recited, and then *Natus est Heres Presumendus* (or *Presumptivus* as French Latinists would Term it,) *et denatus est Apparens, inter Hominum Genus Novum*: Presumptive comes into the World, and Apparent dies among a new Sect, &c.

No Man can doubt this, to be an Artifice (we live in the days wherein they abound) to Diminish among the Vulgar, the Opinion of the Validity of the foresaid Pretensions: And it hath gone so very far, that the Plow-Man in the Country, (as well as the Pitiful Vicar,) that Groans under the Detention of his Tithes, and is to be Commiserated,) Argue it and Distinguish by it, and to say the Truth, one Understands it as well as the other.

Nay the more refin'd Wits (and Men of great Learning and Parts have the Expression in Honour and Esteem. As Mr. Smith in his late Narrative. p. 13. (26 Bis. 27, &c.

Every Nation have Proper and Peculiar Idioms and Expressions, which by a long use, are become their own, and are not so proper for other Countries and Concernments.

These be the Diets of *Germany*, (the Parliaments of *England*, (the General Estates of the *Netherlands*, (the Senate or Great Council of *Venice*, (and the Cardinalate or Conclave of *Rome*; (these two are Terms of Government and Council.

But Secondly as to Expressions of meaner consequence and circumstances, (in vulgar occasions and occurrences.

The Scots Term being a *Sleep*, *Quiet*; The Irish, *Shall for Will*: as, Such a man shall die, meaning that he cannot hold out long, is past recovery or at least in exceeding danger.

We English, understand by knocking on the Head, (no Bugbear expression is genuinely considered: (nor of more danger than *John Hopkins*'s fearful Imprecation, *Pl. 74.* Paragraph the last: (I say we understand by it down right murdering and killing.

So the Latines have their *e media tollere*, just of the very same stamp: (again instead of demanding what hour it is, we ask what's a clock;) *Significans pro Significato*.

Learned *Selden* thought it no Solecism, to quote the old Ballade of the *Tanner of Tamworth*, (recited by Mr. *Ashmole* in his *Garter*, p. 225. Why may not I quote the merry Legend of the *Frier and the Boy*, to bring in a very common and usual *Anglicism*, p. 1

By the first Wife a Son he had,
Which was a Pretty worthy Lad,
A good unhappy Boy.

This *Unhappy* translated in the sense of *Unfortunate*, quite marrs the intended sense; (which signifies waggish and full of Roguish Tricks.

We

We say, the Wing of a Rabbet, (which notwithstanding is no flying Animal, but a four footed Creature ; So after the same manner, the Scots have the fore Leg of a Capon.

The Dutch express I drink to you, *uk brengt*, (which is no other than I bring to you, or make you the Offer of drinking.

They say *Een Schip ghebleven*, is (a Ship is staid), meaning it is cast away and lost.

The French say *prendre sur*, (*gainer Sur*, (take a Town upon, gain a victory upon ; where as we say take a Town from, gain or get a victory, over or against, such a King or Prince : they say *l'heure a sonnee*, the Hour has strook, instead of the Clock, (*Significatum pro Significante*)

To come to the point, then Presumptive Heir is a *Gallism*, a French Term, an Idiomatical Expression of that Nation, borrowed from the Latine word *Prasumo*, (in its Derivative) And let us see what *Hottoman* saies of it in the Substantive, *Presumptio apud juridicos dicitur, existimatio, que ex verissimilibus argumentis et conjecturis ducitur* ; a judgment, esteem or opinion of things, which is drawn from credible and veritable arguments and conjectures ; (see *Thomas, Thomasius* in the word : The French use it to express a next Heir, (as the two Brethren *St Marthes* all along in their Genealogick History of *France*).

P. 719. *Isabel de Bourbon fut accordée avec le Prince Olaus fils unq; et presomptif Heritier de Danemerc &c.* She was affianced with Prince *Olaus* only Son and presumptive Heir of *Denmark*.

P. 873. *Tom. 2d. (Jean de Albret fille unq, et presomptive Heritiere du Roy de Navarre, only Daughter and Presumptive Heir to the King of Navarre.)*

P. 1052. Speaking of *Jean Wife of K. Phillip the Tall* ; He calls her Presumptive Heir of *Artois*.

P. 1331. twice) I will mention both Circumstances.

1st. The Agreement between *Anne of Britain*, and *Charles the 8 of France* afterward her Husband, *La Princesse ne convoleroit en autres noces*; fors avec le *Roy futur* (*Si il plaist et lny faire ce peut*) et autre *Heretier prochain et presomptif de la couronne*, she not to contract 2d. Marriage except with the future King, (if it so pleased him and he could do it (and other next Heir and Presumptive of the Crown.

2dly. The Prince of *Orange* is termed there, the next Kinsman and presumptive Heir of the said Princess.

So again p. 1528. and 1537. (The first of which saies *Edw. K. of Portugal*, wasthefirst who ordained *Que le fils aisnee, presomptif Heritier de la Couronne, &c.* That the Eldest Son Presumptive Heir of the Crown, should carry the Title of Prince of *Portugal*, being before only stiled *Infant*,

The latter Pag. saies, *John of Portugal* was joyned in Marriage with *Charlot de Lusignan* Daughter of *John the 2d.* of that Name, King of *Cypress*, (and of his Queen *Helene Paleologue*, adds, she was presumptive Heiress of the Kingdoms of *Cypress* and *Jerusalem*.

But finally the Bishop of *Rhodes*, (who so elegantly wrote the Life of *H. 4. of France*, and is so well translated by Mr. *Dancer*, stiles the said King no other way than Presumptive Heir, (although already declared Successor by *H. 3.* and so taken by all, (except those of the *Ligue*, who carried on a long war against him, and whom at length he utterly ruined.

Nam semper est prævalitura Veritas.

Pray mark all these Expressions:

† aft. *Olaus*, only Son and presumptive Heir.

2dly. only Daughter and presumptive Heire, (in *Jean De. Albret*.

3dly. In the Case of *Anne of Britain*; he does not say next or presumptive Heir, but 'tis a Conjunction Copulative, and makes *Next and Presumptive* all one.

And so in the Prince of *Orange*, (next Kinsman and presumptive Heir ; (if so, what difference then from Apparent ? (and the French they have no other Phrase for it.

† But the next of all is so clear, that he saies Eldest Son presumptive Heir to (a Grammatical Apposition :) and no man did ever deny to an Eldest Son the Title of Apparent.

It is clear then from these two Bretheren eminent for their Learning and Learned Descent : (see their own Dedication at the end of their work ; (as also from the Bishop of *Rhodes* That Heir Presumptive is nothing else than Apparent.

So you see (the Authors of this new Term) have made good that of the Poet.

Parturient montes, est natus ridiculus mus.

I le english it,

The Little Flie hath rais'd a great deal of dust.

But

But indeed Reason will tell us, (without the Head-ache of *Philosophical Argumentation*) that that is nearest the mark or object matter, where nothing at present intervenes.

Nothing more certain than against which at present not the least objection; and nothing can be more apparent, than that which nothing appears at present to obumbrate and obscure.

I compare then these interjected upstart Expressions of *presumptive and expectant Heir*, to the Moons being in opposition under the *Ecliptick Line*, which indeed darkens the Sun, but he afterwards appears more glorious.

And indeed, as to the Term of *Heir Expectant*, 'tis worse than *Presumptive*, and hath some what more of malice in it; the word importing a looking for with desire, (*ex spe instare*) to be instant after any thing, with impetuous Hope (making his *R. H.* as it were, *Imaginari Regis Martem* (a Trick to caule Jealousies and Variances. (and learnt from *Lel Rio*, and *Contzen*: (for 'tis not to be doubted there be some Protestant Phanatical Polititians, as bad as any *Jesuit* can be thought to be. *Hudibras* in his 3d. Book plainly describes them, part 3d. p. 114

*'Mong these there was a Politician
That had more Heads than Beasts in Vision.*

I could wish the Prophesy of Hor. were accomplisht, *Ars Poetica* p. 3.

*Multa renascentur quia iam cedere, cadentq,
Quae nunc sunt in honore vocabula si volent usus.*

*Words out of use, in use shall come again;
And words in use, no more in use remain.*

Let *Heir Expectant* and *Presumptive* be no more heard; Let *Apparent* be in *Vogue*.

Augustus Caesar adopts *Tiberius*. *Joan* the first of *Naples*, adopts *Louis Duke of Anjou*: So also *Joan* the second, adopts the same Family: no Friend of *Cesars*, or of these *Neopolitan* Majesties, but acknowledg the *Adoptes* for *Heirs Apparent*.

Rigit of Adoption hath great force in Sacred Writ, as *Rom. 8. 23*, *Rom. 9. 4.* . *Gal. 4. 5* *Eph. 1. 5.* But on the Duke's Side, is successive Propinquity and Proximity.

*Atavis qui Regibus editus,
Augustissimo Carolo proximus*

Sethe Determination of the Holy Ghost (*Deut. 17 8.9.*) Sans any objection.

Moles that great Prophet, Penman (nay Prince) who delivered to us that former Law of Succession, saies *Gen. 1. 16.* *That God made two great Lights, the greater to rule the day, &c.*

And our Saviour himself (the Light of the world (*John 8. 12.* *Tells us his father,*) who is the Father of Righteousnes,) causes his *Sun*, (the greater of the two Lights afore-mentioned, (*to arise on the evil and the good, and sendeth Rain on the just and on the unjust, Mat. 5. 45.* which in the opinion of all Divines admits, that all manner of men are to expect their Rights and Dues in communicative and distributive Justice: and I believe that none of these new *Sect* of *Presumptivists* would be willing to loose any the least Pretention, though but to one hundred Pound per *Annum*! Let them do then as they would be done by, laying aside all far fetcht (equivocating) dubious, (malicious Phrases and Expressions, contenting themselves with those of our own Nation, giving *Cesars* Relations their due) and so become just.

This new Order of Men, have erred not knowing the *Scriptures*. *St. Peters* advice is, (*1. 4. 15.*) not to be too busie. They have erred as not being *Philosophers*; (not observing the *Ethicks*) I mean the morality of Moderation.

Hor. Lib. 1st. concludes his second Epistle with.

*Non tardum opperior nec praecedentibus info.
I stay not for the slow; nor others would out-goe.*

An admirable *Lore* and *Document* for moderation: It may be rendred Proverbially, (soft fires make sweet Mault) a *Commoditie* we in *England* cannot live without; Let's have a care of the

the making o'nt — Solomon teaches us not to be righteous over much, Eccl. 7. 18. (as also to be wise for our selves if we pretend to wisdom Pro. 9. 12. ver.)

It were heartily to be wished an Act of Pacification might pass, such as that sub H. 3. call'd *Dictum de Kenelworth*, (so that no reflection might be made upon forepassed Jealousies, to promote and foment new ones.)

That the Duke might retire, near his only Royal Brother.

The present separation, is a matter of ill aspect and consequence; the sacred Scripture declares against them which cause it, (Prov. 6. 4. and 19. ver.) (The Heathen Poet charms wisely against it. Ho. Lib. 1. Ep. 3.d)

Ubicunq; locorum

Vivitis, indigni fraternum rumpere fædus.

*Unworthy are you, where so e're you are,
Bonds of Fraternal Love to break that dare.*

Moreover that the Kings wants might be supplied towards the payment of his Debts; (a matter much importing his Reputation and Credit.)

Old Fabian tells us of wonderful monitions and warnings were given to H. 2d. but especially from one Sir William Chestreby, whose advice was Seavengold.

The 6th Clause was, that he should take care his Subjects should be satisfied, for any thing taken or received from them, for his use; and that he should pay his Servants and Souldiers their wages; I shall make but short Paraphrase upon it, only observe, that such as are averse to Aids and Subsidies, (the Ancient Rights of our Kings) are such as are deficient in Loyalty and Charitie. The first as to their Sovereign. The second as to their Fellow Subjects.

That again, Preparation might be made for the Defence of the Nation, *La politique Françoise*. p. 192. advises the Fr. King to place the Knights of *Maltha* in the Isle of *Rhee*, (Isle de *Dieu*, and *Belle Isle*, to ruine our Trade.

Mr. Smith in his late *Narrative*, (p. 13.) tells us the said great Kings Encouragements and Designs: and the *Friendly Conference*; (plainly tells us his pretensions upon *England*; and that they are printed and expos'd to publick View and Censure.

His Medals (lately uttered to the world) demonstrate the greatness of his mind, and the *Nebucadnezar*-like Conceit he hath of himself.

Neither doth his *Nativity* (published both in Latine and English by two several Astrologians) add any thing but *Fewel* to his *Martial Mind* apt for great undertakings.

But I say, could he seise upon the South, and South-west parts of *Ireland*, lying opposite to *Britain*: he would become Mr. of our Seas; and then farewell Trade and Traffick, under the warm Sun.

Algenti miseris Aquiloni vertere proras.

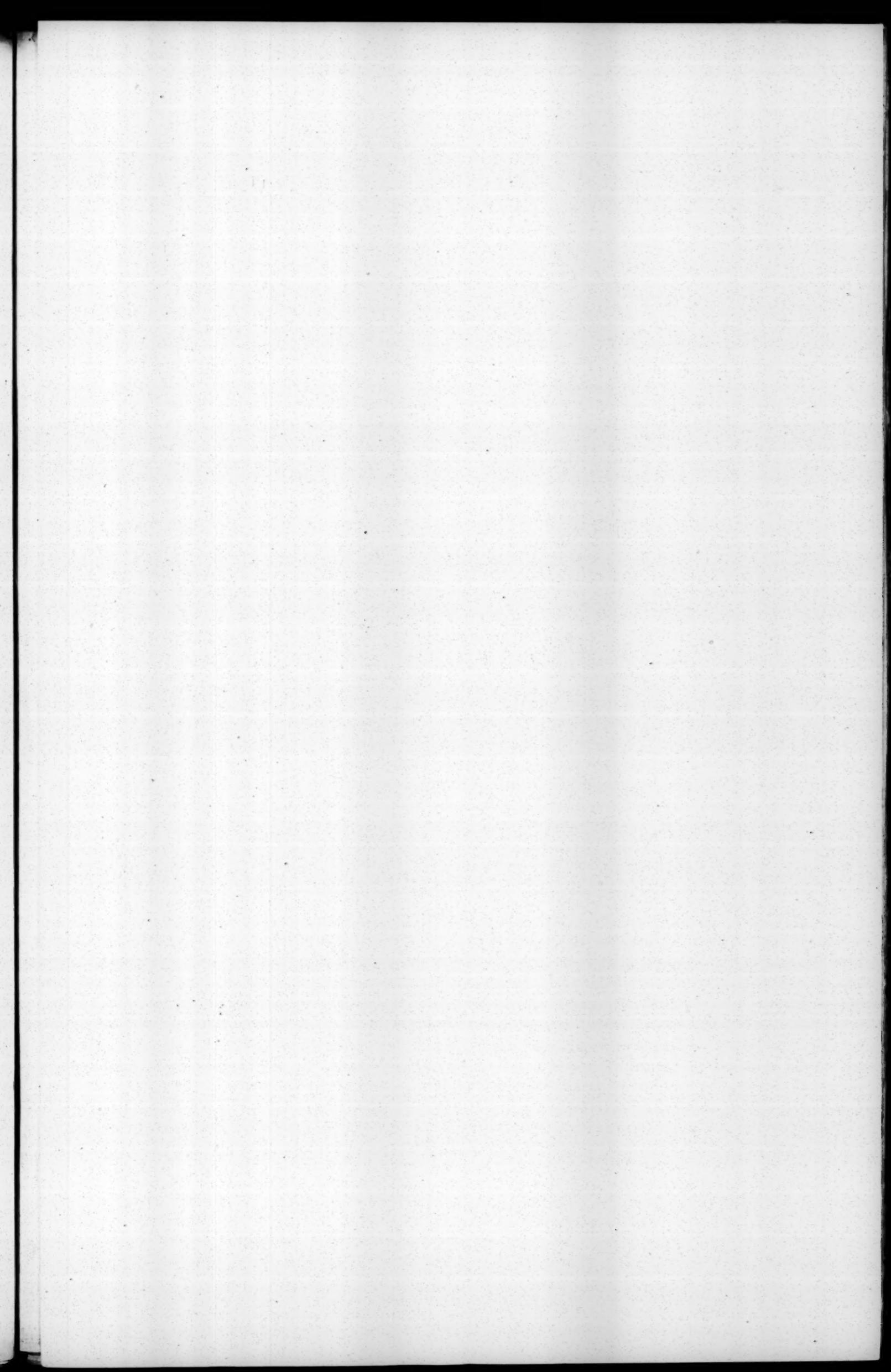
We must Turn our Prow's to the North.

Ireland hath left Hope and Dependance upon *Spain*, (and have betaken themselves to *France*,) in every Village of *Connacht*, and the South-west of that Kingdom, are such as have been Trained up to *French Military Discipline*.

And whilst the Fewds of Papistical and Presbyterian, (or Antimonarchical Plots, (for certainly there is a Party in *England* that aim at a *Hollandsche Government*, (make a noise in the world, The *French Plot*, not a Religious one, but Political one; such as *Germany* and the *Netherlands* have felt the effects of. (silently gets growth, and they come and take away our Name and Nation.)

*Inter nos Unio fiat,
Nos inter regnet Pax, dominetur Amor.*

I. G. B. M.



17
8122.1
31

(1) defining and establishing
the boundaries of the Burrough, &c. &c. &c. &c. &c. &c.

THE

C A S E
O F THE
BURROU GH
O F **New-Windfor**.

In the County of Berks.

**Concerning the Election of their Burgesses
to serve in this ensuing Parliament.**

Windsor is a Free Burrough, which by ancient custom hath sent two Burgesses to serve in Par-
liament, and by ancient custom and by the custom of the Burrough, the number of
the ancient right way of Electing the said Bur-
gesses, is by the common Burgesses in general, to wit, the In-
habitants, House-holders of the Burrough (being neither In-
mates, Lodgers, Sojourners nor Alms-takers) which is most ac-
greeable to Law, and most usual where there is no special Custom
to the contrary, as where they chuse by Freeman, there is a
Freeman decay so as to receive Alms, yet his Vote is good. The
like where they chuse by ancient Burgeage-Houses, in point of
Tenure, if an Inhabitant of one of those Houses receive Alms
yet his Poll is good, &c.

This Burrough is likewise Incorporate by Charter, consist-
ing of a number not exceeding 30, chosen out of the general Bur-
gesses, Inhabitants, and called by the name of Mayor, Bayliffs,
and Burgesses.

This Select number of Burgesses have pretended to the sole
right of Election of Burgesses to Parliament in themselves, ex-
cluding the general Inhabitancy, and have occasioned several
Competitions in Parliament, *viz. anno 1640.* it was adjudged
for the general Inhabitants, against the special men: *Anno 1661.*

for the special men, and in the last Parliament for the general Inhabitants again: Where observe by the way, that the Inhabitants in general, is and must be meant the Burgesses in general of the Burrough, with reference to the Burgesses special of the Corporation of the Burrough, that is, the House keepers in general, who are in Law called the Free Burgesses of an ancient Burrough; and not every particular person that lives in the Town, as a Lodger, Sojourner, &c.

Which being premised for the clearer apprehension of the case, the matter of Fact proceeds thus.

Thursday, Aug. 28. last, was the day of this Election, as Thursday Feb. 26. was of the former, and perhaps may prove as fortunate to them, where there stood in Competition, Rich. Winwood, and Samuel Starkey, Esquires, who in the last Parliament had recovered the ancient right for the Inhabitants, against the special Burgessses, John Carey, Esq; Master of the Kings Buck-Hounds, and John Powney, Esq; Purveyor of Hay, and Corporal of the Yeomen of the Guard, and who was dismissed the last House of Commons upon the said Prosecution.

Winwood and Starkey, stood to be chosen by the general Bur-
gesses, Householders of the Burrough, and as near as could be
polled no other.

Carey, and Powney, took very different measures, for having the Mayor and Under-Steward at their devotion for the Return (who did positively refuse to admit any Exceptions or Queries to be entered on the Poll-book, but promised liberty of debate afterwards) they were resolved to have the majority of Votes at any rate, to which end they polled not only Inhabitants of the Burrough (those few whom they had obtained by such undue practises as no Loyal Subject will venture to mention but in the place where they must be adjudged) but likewise the Inhabitants of the adjacent Villages round about, Inmates, Lodgers, Sojourners, Almes-men, Bargemen living 30 miles from thence, Citizens of *London*, and in short, every person that could give an account of his name, if he were for *Carey*, and *Powney*, was excepted.

Notwithstanding all which, the Majority of Votes yet rest-
ed with *winwood*, and *Starkey*, wherefore to make the business
sure, His Majesty and the Queen being then Residerit in the
Castle of *windſor*, a place wholly exempt from the Burrough,
and onely part of the County at large, *carey*, and *Powney*, Sum-
moned in their Servants, polling thorough all the Offices from
the Board of Green-Cloth down to the Grooms, Water-men,
Letter-men, helpers in Stables, and Turn-spits (endeavouring
to perswade the World, that because his Majesty had been 40
days resident in the Castle of *windſor*, therefore by a fatal con-
sequence all the Servants must be Inhabitants and Free Burgesses

of the Burrough of *windſor*, capable to give Votes in Election of Burgesses for Parliament ; whereas if it were possible that such an Imposition could take ; yet were they so often changed in waiting, that few had been there 40 days, and besides many of them do not Lodg in *windſor*, but the Neighbouring Towns.

They polled likewise Yeomen of the Guard, Gentlemen of the Horse-guard ; and no doubt, would have proceeded both to Horse and Foot ; but that the other party cryed Quarter ; and yielded them the majority of those Votes.

The Poll being closed, and the Poll-book so disguised, that it was hard to distinguish, whether it were a Poll-book of the general Burgesses of the Burrough, a Roll of the King and Queens Servants, or a Muster of the Soldiers. *Winwood* and *Starkey* took Exceptions to their Poll, and offered to justifie their own, and telling the Mayor how dangerous it was for him, whom the Law had intrusted with the discrimination of good from bad Votes, upon every slight occasion, to give a trouble to the House of Commons, who have the great Affairs of the Nation Incumbent on them ; desired him to take good advice upon his Return (having time enough) and who ever had the majority of Votes of the general Burgesses of the Burrough, according to Law to return them ; which they conceiving themselves to have, demanded ; and the Mayor promising to give notice of time to discuss the Queries, and that he would afterwards advise upon his Return. They left him about 12 of the Clock on *Friday*, to those fair considerations : In the mean time they prepared to make good their Exceptions, taking out a List of particulars from their Counter-poll-books ; and plying the Mayor with continual messages, that they could make them good, and that they were sure of the majority of Legal Electors (which they had by many Votes) *viz.*

<i>Starkey</i>	212	} beside Queries.
<i>winwood</i>	191	
<i>Powney</i>	154	
<i>Carey</i>	96	

The Mayor still return'd for answer, he would take time, and make his Return with good advice ; declaring he did believe in his Conscience, *winwood* and *Starkey* had most of the Inhabitants ; and that those people (meaning the King and Queen's Servants, &c.) had no Votes.

winwood and *Starkey* remained satisfied the Mayor would be just ; but instead thereof, *Monday* following, their names were in the *London-Gazette*, as chosen Burgesses for *windſor*, before they were proclaimed there, longing it seems to publish the conquest to the World, where it was taken for granted they would be so, and accordingly the same day, the Under-Steward having made a learned speech among the brethren of the Corporation

in their *Guild-Hall*, signifying that *Carey* and *Powney* had the majority of Votes, and if any Exceptions were to be taken, the proper place was the House of Commons, they prevailed with the Mayor to Seal an Indenture of Return of *Carey* and *Powney*, and so proclaimed them, without any decision of the Queries, or any reason offered by the Mayor for it; but that he durst not Return *Winwood* and *Starkey*, for if he should they would kill him.

Which arbitrary and illegal proceeding of theirs, contains in it, not only merit of Election, but also great matter of Grievance, being as it were one general assault upon all the Laws made for the preservation of the Freedom of Elections, it is therefore hoped the Honourable the Knights, Citizens and Burgesses, when they shall be assembled in Parliament, will be pleased to hear this Cause at the Bar of the whole House; where Mr. *Winwood* and Mr. *Starkey*, having experienced the great justice of the last House of Commons, do not question but to be vindicated, and the Offenders for example sake strictly punished.

The Clemency of the last House towards this Mayor, has made way for the Justice of this; for had he suffered for his false Return then, he would have taken more care for a true one now; for till a Bill can pass for Regulating Elections, without doubt the way to have true Returns, is severely to handle not only the proper Officers directly, but likewise the Contrivers and managers of false ones, especially having not the least colour of a point in Law to warrant them. According to the good and famous example of the case of *Norfolk*, in the last House, where not only the proper Officer, the Sheriff, was committed for misdemeanour in the Election for Knights of that County, but likewise a Doct. who had dispersed a great mans Letter, influencing the Freeholders to one particular party, contrary to Law, was ordered to be sent for, as a Contriver of undue practices; by which means there will be less heat in Elections; and Gentlemen, fairly and indifferently chosen by their respective Countries, will be returned without the charge of Petitions, the inconvenience whereof is scarce conceiveable, but by such persons as have been concerned in them, they being oblieged to struggle not only against the foulness of the action, but likewise with the urgency of publick Affairs to get a hearing; and to which this Cause of Election is humbly referred; with this, that much more will be proved at the hearing than is here set down.



31 *

In Answer to a false and scandalous Pamphlet, Entituled, The Case of the Burrough of New-Windsor, with Relation to the Election of their Burgeses: by an impartial hand, altogether unconcerned in the Election; yet present, and a due Observer of all the Proceedings thereat.

THE Author of the said Pamphlet wanting wherewithal to support his bad Cause, makes use of most notorious falsities of his own Romantick Invention, and disguises the truth, which will be understood by the following Account.

New-Windsor was made a free Burrough in the fifth year of *Edward the First* by Charter, wherein it is said, *Quod probi homines ejusdem villæ sint Libri Burgenſis, &c.* So that it is granted by all hands, that the Inhabitants in general have the Right of Election.

The 28th of *August* last was the day of Election, when Mr. *Carey*, Mr. *Powney*, Mr. *Winwood*, and Mr. *Starkey* stood to be Burgeses; the Precept being read, and Proclamation made, the Poll was demanded, and each Competitor made choice of his own Clerk to take the Counter-Poll, who had free liberty to make what Observations or Querys they thought fit, upon any one that offered himself to Poll, which Querys it was agreed should be afterwards examined by the Mayor, Aldermen, Bayliffs and Burgeses, who were the proper Judges of the Poll.

At the taking of the Poll, it is most notoriously known, and by the Poll-Book may be plainly made appear, that Mr. *Winwood* and Mr. *Starkey* polled all manner of persons they could prevail with to give their Votes for them; and caused Querys to be put on the Names of those very men who themselves had solicited to be for them (giving their Voices for *Carey* or *Powney*, or either of them.)

But that at any time during the Poll, the Majority of Voices rested with *Winwood* and *Starkey*, is so untrue, that Mr. *Starkey* did in the hearing of several credible Witnesses, confess Mr. *Powney* was certainly chosen.

The Poll lasting all the 28th, and till Noon on the 29th, was then closed, in taking whereof, all the fairness and indifferency in the world, was shewen by the Mayor and under-Steward to all parties; when the Poll was closed, Mr. *Starkey* made some general exceptions; and that done, he immediately departed the Court, and refused to stay to hear the answer given thereunto; which answer was to the full satisfaction of the Judges of the Poll, and of all the Electors; and Mr. *Winwood* and his Friends finding he had lost it, stood only upon Mr. *Starkey's* exceptions, and withdrew. Nevertheless, to shew how fair the Mayor and Bayliffs were, they adjourned the Court from eleven in the Morning, till three in the afternoon, to give further liberty of making exceptions; then the Court being met, and the Inhabitants demanding who were their Burgeses, the Mayor and Bayliffs proceeded to Number the Poll, on which the Account stands thus:

Mr. <i>Powney</i> had	446	Voices.
Mr. <i>Cary</i>	356	
Mr. <i>Starkey</i>	235	
Mr. <i>Winwood</i>	207	

Evening.

From Friday in the ~~Morning~~ the Court was adjourned till Monday nine a Clock, when neither Mr. *Winwood*, nor Mr. *Starkey*, nor any for them appearing, the Court again adjourned till three in the Afternoon, when Mr. *Cary*, and Mr. *Powney* appeared to make good their Exceptions, and to vindicate the Legality of the Voices on their Poll, (and no body offering to do the like on the others) were proclaimed duly Elected, and returned accordingly.

It being notorious, that even allowing all the Querys and Objections that could possibly be made, they were notwithstanding duly Elected; of which Mr. *Winwood* and Mr. *Starkey* were so well satisfied, that they never appeared in the Court after *Friday* Morning.

And as to the Polling the Kings Servants, I hope their being so, shall not make them incapable of being Inhabitants.

And whereas the Author of the said Pamphlet, after telling a ridiculous Story of the Mayors being threatned to be killed, in case he returned not Mr. *Cary* and Mr. *Powney*, and speaks of such undue practises, which a Loyal Subject would not venture to mention; it must needs be meant of his good friend Mr. *Starkey*, whose practises have been very observable, *viz.* His being very industrious to run into peoples debts, and then swearing Damn him if they would not Vote for him, he would never pay them; and in this he was helped by accident of having some of the Army-money in his hands to discharge quarters.

His having sold a House or two lately, and received the money, refused to make a good assurance of the Title, till he made the Purchasers swear they would Vote for him.

Besides many other undue and illegal Contrivances, which will be made appear in time convenient.

Though 'tis to be wondered at, why Mr. *Starkey* should take so much pains in getting Votes, when he hath often been heard to say, That if he had but six Voices, he would put out Mr. *Cary*, and Mr. *Powney*, unless by being returned Burges, he should think to fortifie himself against the fears and sweats the Apparition of a Bayliff always puts him into.

But how Mr. *Winwood* came to be joyned with such a Companion, is the wonder of his friends and acquaintance; and it would be more wondred at if he should continue to be led by him, his friends plainly observing that he has no pretence.

I had not troubled my self with this Relation, but that truth exacts it from me.

I do a little admire that the Scribler (if he be a friend to *Starkey*) should offer to make the least Reflection on any body, knowing that *Starkey* is the only man in the world, most lyable to be exposed; but he and his Principles are so well known, more need not be said.

4 Oct 38

1561

LETTER

Earl of SHAFTSBURY

this 9th. of July, 1680.

from TOM TELL-TROTTH a Dowright Englishman.

My Lord,
Have lived to see your Lordship Great as well as Popular, and a stout Abettor of the Protestant Religion and Interest. Wherefore to your Lordship have I thought fit, in this time of danger to our native Countrey, to lay before you the great Mischiefs that both the Monarchy and Protestant Religion do suffer, respect of the present Designs of Papist and Commonwealth-men. And when I have discover'd to your Lordship their Intrigues, as far as thy strict scrutiny and search into them (besides sufficient Testimonies from others truly informed) have satisfis me, I hope we shall take such adequate Measures from them, to satisfie both our Lordship and this Kingdom, that Ruine and Desolation will come swift on us, confusion and every evil Work, if some speedy Remedy be not instantly proposed by the Wisdom of the great Council of this Nation.

And first, my Lord, Your Lordship will please to give me leave to make a Parallel, between the past Actions of the designing men before and after 1641, to the happy Restoration of the King, by it I shall be able to satisfie your Lordship, that what was then designed and effected upon the Person of the late King, Church of England, and Government, were the results of such pernicious Counsels and Designs, as are now hatching by these Sons of Belial, to the present disturbance, if not ruine of our flourishing Church and Kingdoms.

Now 'tis obvious to all that have had any knowledge of the late Transactions before 1640, and after, that the Papist leaving our Church so well guarded with purity of Doctrine and Faith, with innocent Ceremonies, to defend her from the Invasion of slovenly and dishonourable worshipping of the great God; as well also to avoid the Superstition and Foppery of the Worship of the Church of Rome. Behold what Emisaries were there sent out, and with what Cloathing to deceive; the Papist must be drawn in to make an outcry against Canons, Ceremonies, and whatever was enjoyed by Law in the Worship of God must be Antichristian, at least it must be unlawfully imposed on their ten Consciences. From sowing these Doctrines, the poor and the ignorant were taught to believe Bishops to be the very Limbs of Antichrist, and Superstition and Idolatry brought by them into the Church; and many worthy Patriots, such as Pryn, Bastwick, and Burton, &c. would smell Popery and Superstition in Gown, Surplice, Crois in Baptism, worshipping God towards the East, (a primitive Custom in the Church of God) &c. then publish to the World the great care they had to bring things to a true Reformation both in Church and State. But behold the conseqeunce of this Undertaking; they had no sooner gone about to undermine

[2]

undermine the Church of *England*, but then 'twas fit time to call in question too the Miscarriages of State, and to be sure *Archbishop Laud*, who was the most eminent Author of the Rights of the Church, and as true a Protestant as ever lived, must be the first man cryed down by the Teachers and the Rabble, for being Popishly inclin'd, or rather for being a *Papist*, and must be butcher'd too for that supposition; by his death ended the Tranquillity of the once flourishing Church of *England*. Thus far had *Papist* hand in hand with *Fanatick* Rage and Zeal triumphed over us. But after this, 'twas not enough to bring our Church low, but we must yet go higher---well! What erious *gomenies* was the King given to *Papists*, late, by preferring them to Places of great consequence in the Government, such as were *Stratford*, &c.---These Persons, ay those, must be removed for evil Counsellors, or we shall have no Peace in our *Israel*; accordingly our zealous Teachers sen^r their Disciples abroad in all Avenues of the City, to cry down evil Counsellors, for that their design was to bring in Popery, and destroy Liberty, ay the Liberty of the Subject. And then forsooth Ship-money, (a huge burden to what we have felt since) was (against *Magna Charta*) indeed every thing in the Government found fault with, as either Popishly or Arbitraily inclin'd, then cry out for Reformation, Reformation. And when for Peace-sake, our good King had granted many of their unreasonable Demands, and had deliver'd to their Fury innocent Blood, to prevent, as he thought, the shedding much more, yet would not their Rage stop here, but at last King, Church, and all brought to destruction, by the most horrid Rebellion and Villany, as can scarce be parallell'd in any Kingdom in the World in all its circumstances.

And now, my Lord, one would think, that this pretended glorious Reformation, should have produced some Settlement by this time to the rottering Kingdom: No truly; we found nothing but Sect springing out of Sect, and they that once prayed and fought together against the Peace of the Kingdom in one Body, and as it were, under one denomination, are presently dwindled into many little Parties and Saintships, and every one crying to his Neighbour, *I am holier than thou art*; so that from *Papist* sprung *Puritan*, from *Puritan* *Presbyterian*, from *Presbyterian* *Independent*, from thence *Anabaptists*, *Antinomians*, *Fifth-Monarchists*, *Sweet Singers in Israel*, *Quakers*, *Muggletonians*, and the Lord knows what, till by and through the Inconveniency of their Persons and Judgements, and the various Frekes of the several Humours, all was reduced to a Chaos; so that neither a single Usurper, nor a Parliament without a King, nor Committee of Safety, nor Keepers of the Liberties, or Councils of Officers, and Strength of Arms, could produce any Quiet, till God wonderfully restored Him, whose undoubted Right it was to sway the Sceptre of these Kingdoms. And thus, my Lord, I have in short given your Lordship an Account of what has been acted in those Times; Let me now crave leave further to make the Parallel with the present Times; and therein if I reflect on some of the busie and designing men, I hope I shall not break the Laws of Decorum, because things are brought to that Crisis, that if an honest *English* Heart will not now speak home to the purpose, (for ought I can see) he may evermore hold his peace.

Well then, my Lord, do we not now perceive as clear as the Sun at Noon day, that the same Men, or Men of the same Principles are again hard at work to undermine, and destroy both our Church and State too? What divided Interests and Factions have there been for seven Years last past, and more, to bring the King and Governours into disgrace, by frequent Clubs at Coffee-houses and Taverns, on purpose to break the Bonds of Unity among us. From these Places, and Sinks of Sedition and Rebellion, have there not been many of a higher form, who through Discontent, or love of Faction, and change of Government, or for not being continuall or preferr'd to the Highest and most Honourable Places therein, have endeavoured all they can to breed Differences between the Two Houses of Parliament,

by throwing in some little matter with a Ball of Contention at the end on't, pur-
posely to hinder the prosecution of what should tend to the advancement of the
Publick Weal. And what can be more plain, than that such Designs were like those
of 1641. Since, because the Bishops would not herd with Commonwealth-men's In-
terests, (Yet my Lord, I do believe the Bishops are as prudent Men, and can as well
tell the nature of an Oath, together with the Design as well as the Consequence
thereof,) as many States-man I know of in the Kingdom, let them pretend to what
they will; And besides, I am sure their Interest is so interwoven in the Monarchy
of *England*, that neither *Popery*, nor any other Interest besides that of their own
Church as established by Law, can any ways preserve them, unless they will all as
one Man fall down and Worship the great Image, and be all things to all men, that
they may be sure to get something, as many (my Lord) pretended Famous States-
men have done in the several Changes of Government in these Kingdoms; (but that
is not to be supposed of them.) since they would not, or did ever joyn with any
such Interest as oppos'd Church or State; and thus how did both City and Country,
Clubs, and Coffee-houses ring, that the Bishops were the only opposers of the true
Interest of the Kingdom, and the great occasion why Justice could not be done on
Capital and Notorious Offenders. This, my Lord, is a true spice of old 1641. and
Your Lordship cannot but observe, that it hath brought the Bishops into suspition
with the Vulgar sort, that they are driving on the *Popish Design*, and that there is
not above Two Protestant Bishops amongst them all, as they give out.

Well, but this will not do yet; 'tis not so long since *Laud* was murder'd, and
Strafford: People sufficiently smarted under Covenanting Reformers, and Army-
Saints, and 'tis not easy to play the same Game over again the same way; and this
the Designing Men see, and so are fad to have other Artifices to rend the Govern-
ment in pieces, and reduce it to its former Chaos, or Designed Commonwealth; So
that if neither disquieting or dividing Parliaments, nor secret combining Clubs against
Great Ministers of State, nor a seeming weariness of the Monarchy of *England*, nor
disgracing the Governors of the Church, nor suspition of *Popery*, and the introdu-
cing thereof, will do the busines to exasperate the People, as in 1641. why truly
then comes forth a *P.L.O.T* full of *Treason* and *Popery*; then forsooth the D. must
needs be the Foundation of this *Damnable Plot*, and the Discoverers (who no doubt
have been blessed Instruments to save us at this time from the Paw of Antichrist,) must
be revered as Demy-Gods among the Vulgar, but more especially among the
Precious *Independent* and *Anabaptist* Faction; But not to reflect on the Kings Evi-
dence, for no doubt deservedly did those suffer who were condemned by the Justice
of our Laws, and many more deservedly may that have had a hand in that perni-
cious and Bloody Design against His Majesties Sacred Person and Government. In
this Hurly Burly what a Confusion did it bring the Kingdom into? How did it ne-
cessitate the King to Prologue and Adjourn, yea, and Dissolve Parliaments from time
to time? when he could not but so do for the preservation of the Peace of the King-
dom, and defeating the Designs both of Popish and Self-designing Men who sought
to disturb it; and so apparent this was, that no Loyal Heart but trembled at it.
Then again forsooth all miscarriages of this nature must be attributed to the D. and
this Parry, and given out by the Designing Men, that no Parliaments should ever sit
again, but all would be Arbitrary, and accordingly Guards must be doubled to de-
fend us from *Jesuits*, and *Popery*, and this Bugbear of *Arbitrary Government*. Now
in the name of *Machiavel* where are we going next? Oh! cries the first and deep-
est among the Designers, Let us but keep off the King from Parliaments till his Re-
venue will not answer the Charge of the Crown, and put him into the condition
his Father of Blessed Memory was, that he will be necessitated to call one, then he
shall be obliged to redress all the Grievances, hang all *Plotters*, (provided they be
none

none but such as are *Popishly inclin'd*,) to punish Church Offenders, and Saint Persecutors; then shall he be obliged to hearken to every thing we shall propose about the Succession; Then we shall be able to make our own terms with him, either we will have *M.* or we will know why; We will have one *Black Box* or other found to wherein the Writing is that will prove what we would have *Legitimate*, and *Successor* to the Crown, in opposition to *Royal Word*, and whatever Demonstrations shall be to the contrary, provided it effectually hinders, and deprives the known, true, and *Lawful Successor* that's *Popishly* affected; and we will never leave Glubbing nor Meeting, till we have effected this, maugre all former Designs by *Popish Councils*, or *Protestants* whatsoever.

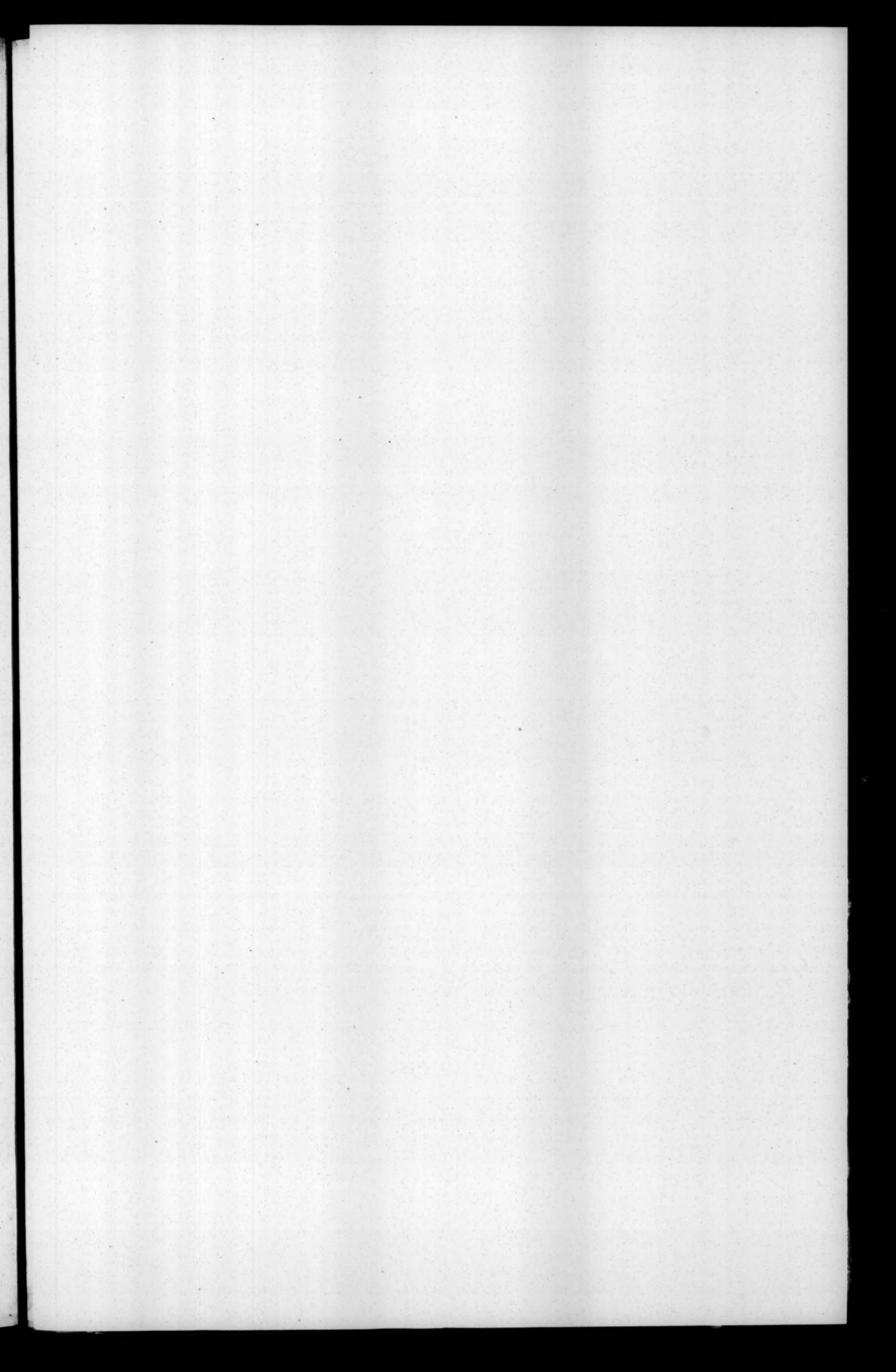
Indeed my Lord, it were to be wish'd for the quiet and Welfare of this Nation, that these, and such like Designs were laid aside, and every one study to do his own business, to obey wholsom Laws, then to trust again to new Law-makers b For my part, My Lord, I wonder what it is these Men would have, if they think that ever a *Popery* or *Arbitrary Government* can govern in this Kingdom, then they have reason to be thus concern'd: But my Lord, though I am a plain old *Englishman*, I can see as far it may be as one that sees less; and I protest, my Lord, that after I having read over abundance of such ware as little *Andrew Marvel's Unhopeable Wit and Polity*, and the *Independent Committee* amongst it, together with the *Grants of Popery*, &c. as also the *Naked Truth, Treatises about French Interest*, and the *Succession of the Crown*, and all this bustle they have made among us. To say the truth, my Lord, I am *Tom Tell Troth*, and between your Lordship and I, I do not believe there's any need of such Books, or any such Jealousies; for in God's Name, what can preserve us, but being zealous for our Religion, and obedient to our Superiors? and what can preserve them, but the *Love* of their Subjects, and governing according to the Laws they have made, and are oblig'd to maintain? and for my part, I don't see any Invasion of *Liberty & Property* as they term it; I see indeed a sort of men, will be always restless and buzzing the vulgar Ear with strange Fears and Jealousies, which tends to nothing but destruction both of Prince and People. Truly, my Lord, (your Lordship being a Person of such eminent Parts, and having known most of the publick Humours of this Land and People this 40 years) I think your Lordship would do well to find out some of these Underminers of the publick Peace of the Kingdom, that meet in Taverns, and other publick Houses, and by your strong Arguments convince them, that this is not the way to bring about their Designs, whatsoever mixture of Councils they may have; And since your Lordship lives in that great City wherein these Persons are said to reside, Your Lordship would send them such unquestionable Rules to walk by, as may tend to the securing of the peace of the Kingdom, rooting out all Jealousies and Fears of *Popery* and *Arbitrary Government*. As also to endeavour to fix them to the old ways of *Loyalty* and *Obedience*; Which are the only paths of *Peace* to dwell in: Then shall we see that 'twill be our Interest (whatever we imagine *Liberty* and *Property* to be,) to promote the Honour of God, and the Religion of this Kingdom as established by Law, to Honour and obey the King according to the Laws, to love one another as Men and Christians, and to lay all our Heads, Hearts and Hands together to support the same. My Lord, I shall now conclude this long Epistle without any other Complement, than that I am,

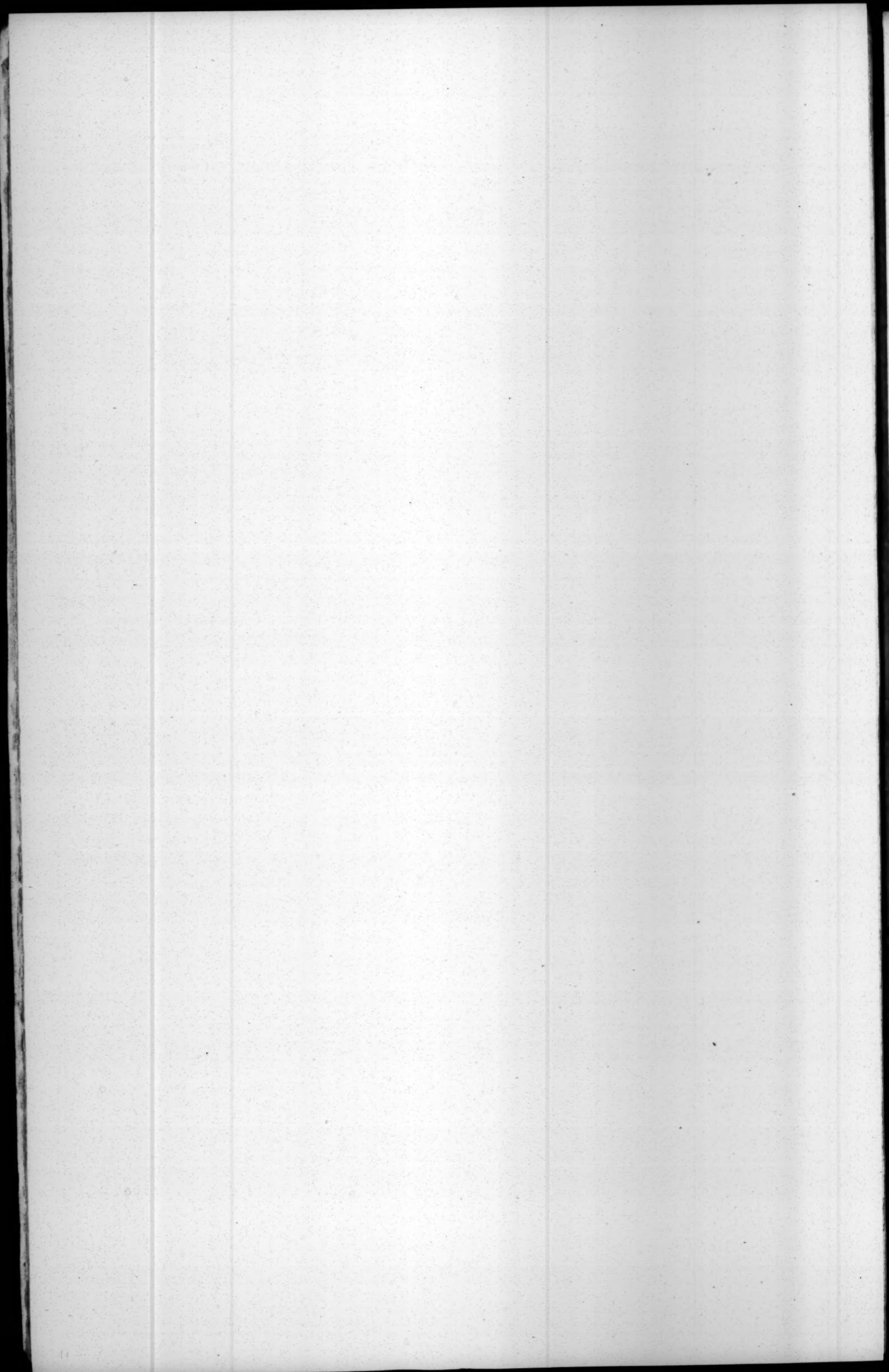
Tom Lordships Most Humble Servant,

Wlfr. the 9th.

of July 1680.

Tom Tell-troth!





PETITION

OF

Divers Eminent Citizens of LONDON, presented
to the LORD MAYOR and Court of
ALDERMEN the 28th of April, 1681.

To the Right Honourable Sir Patient Ward Lord Mayor of the City of London, and to the Right Worshipful the Aldermen his Brethren. The humble Petition of us whose Names are hereunto subscribed, Citizens of the said City.

Humbly sheweth,

THAT the Designs of the Popish and Jesuitical Party, for subverting and destroying the Protestant Religion and the established Government of this Kingdom, have for some years past been carried on in an extraordinary way, encouraged by the hopes the Papists (as your Petitioners believe) had of a Popish Successor, Witness the burning of this City, with intention of a Massacre at the same time, their many and frequent attempts of firing other parts of the City, and other places in the Kingdom; and to such a height did those hopes transport the agents of that party, that they took upon them to hold Correspondencies with forein Princes, to influence His Majesties Councils to dissolve the then Parliament, and to frame a Declaration to have been published in His Majesties name on that Occasion; and at last to contrive that Devilish and horrid Plot for assassinating His Majesties Royal Person, putting the Papists in arms, bringing in forein forces both into *England* and *Ireland*, to establish their Religion, and destroy the Protestants. What endeavours have been by them set on foot to prevent the Discovery & fuller Detection of their Villanies, the Murder of Sir *Edmond Godfrey*, the attempt on Justice *Arnold*, the means used to take off and discourage the King's Evidence, the suborning Persons to swear falsely, and the setting up several Sham plots contrived by themselves to be charged by false Witnesses on His Majesties Protestant Subjects, are evident and apparent to all the World.

That by reason hereof such have been, and still are the fears and distractions in the minds of People, that many have withdrawn from the City, others declined their Trades, and all true Protestants been in continual fears and anxieties of mind, whereby great expence and charge in keeping and maintaining continual Guards, hath been necessitated, and yet most people live under daily apprehensions, doubting every night what may be their condition before Morning.

That on His Majesties summoning a Parliament to meet the 6th of March, 1678. It was hoped that effectual course would have been taken to detect and bring the Conspirators to condign punishment, and by Laws to have secured the Protestant Religion against their attempts. (It being impossible, as your Petitioners humbly conceive, that the same can any way be done, but by authority of Parliament.) And those hopes were the more raised from His Majesties most gracious Declaration of the 21 April 1679. on the change of his Privy Council, that he was resolved in all weighty and important Affairs

(next to the Advice of his great Council in Parliament, which he would very often consult with) to be advised by that Privy Council; but that Parliament was prorogued the 27. May 1679. and afterwards many of that Privy Council were changed, and then followed a Dissolution of the Parliament. A new Parliament was called to meet in October 1679. but kept off by many Prorogations till October 1680.

And before any thing could be effected for the security of Religion, the same was dissolved, and another summoned to meet at Oxford, which was also dissolved, and nothing done; thereby the Protestant Religion, and the Lives and Liberties of His Majesties Protestant Subjects exposed to the uttermost hazard, in case His Majesty, whom God long preserve, should depart this Life before a due provision by Law could be made.

And Your Petitioners having heard that some persons of this City as well in the Names of many other Citizens and Inhabitants of this City, as in their own Names, have gone about to procure hands to a Petition to Your Lordship, and this Honourable Court, insinuating (as Your Petitioners are informed) That His Majesties expression in His Late Declaration touching the two Last Parliaments of His Resolution to have frequent Parliaments, &c. was a full Security against all the fears of Popery, and the Designs and Conspiracies of Papists (which there is cause to believe) are yet carrying on as much as ever against His Majesties Royal Person, the Protestant Religion, and the Government of this Kingdom.

Your Petitioners, though they hope their fellow Citizens who have signed the said Petition, may be good Protestants, and mean well to their Religion and City, yet knowing how cunning and subtle the Papists and Jesuitical Party are by false Aspersions and Suggestions, and Secret Insinuations, to raise and foment Divisions amongst Protestants, to set them one against another, and make them Instruments of their own Ruine; and fearing lest something of this kind may have given Rise to the said Petition, They have thought themselves bound by their Allegiance to His Majesty, and the Duty that lies upon them in reference to the Religion they profess, which they desire may be transmitted to their Posterity, To make this Address to Your Lordship and this Honourable Court, and humbly to declare,

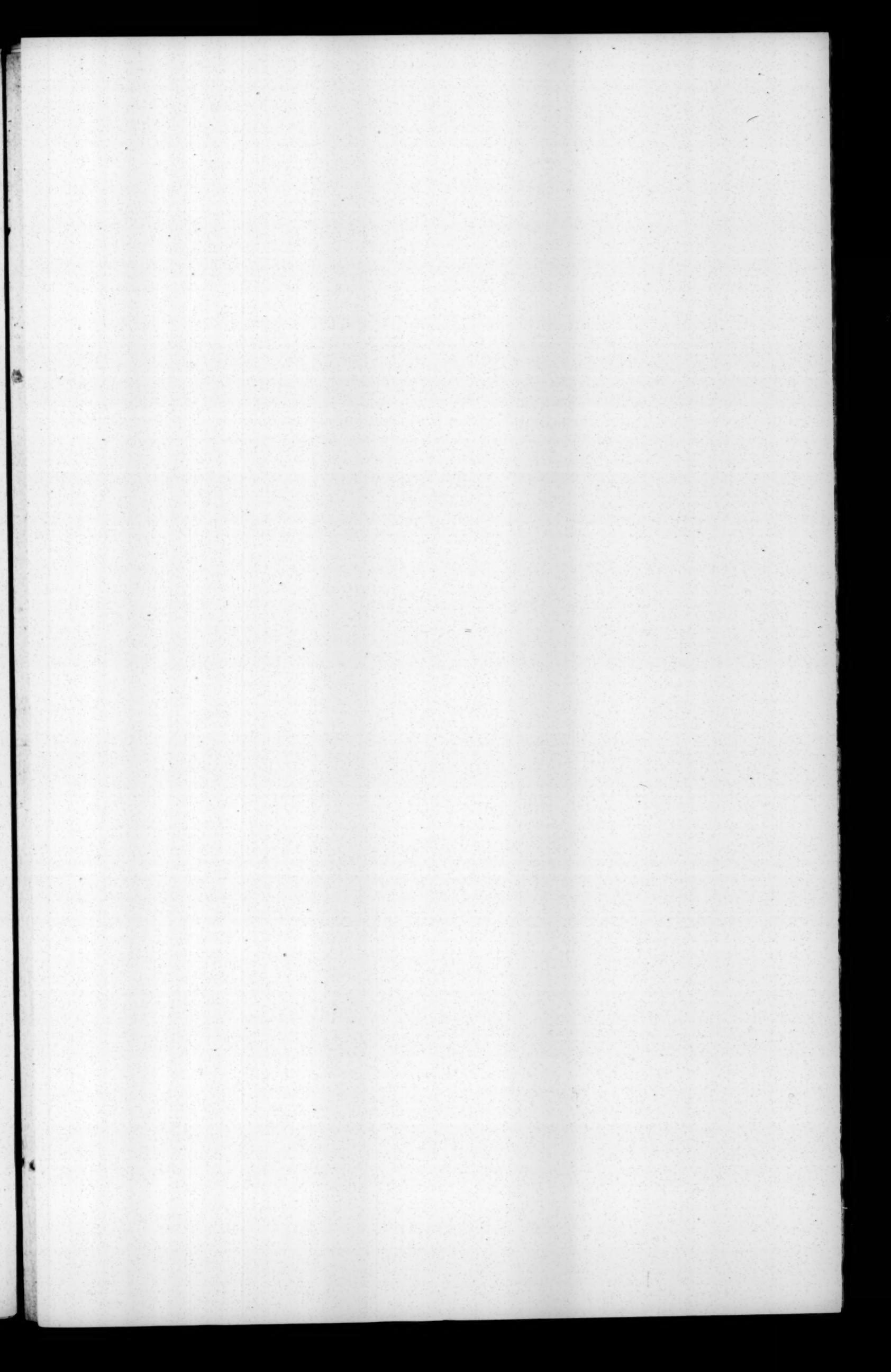
That as matters stand at present, considering the Bloody and Wicked Designs of Papists, their indefatigable and unwearied Endeavours animated (as is humbly conceived) by their hopes that the Successor to the Crown will be of their Religion, and justify whatever they shall do to introduce it; They humbly conceive that it is not a Declaration to have frequent Parliaments, that can contribute any thing to the Safety and Preservation of His Majesties Royal Person (whom God long preserve) the Security of the Protestant Religion, and the Lives and Liberties, and composing the minds of those that profess it; But it must be the Sitting of a Parliament, so as fully To examine the Plot, to prosecute the Conspirators, and to provide suitable Laws against the feared Evils; And without which nothing can be effectual; His Majesty in Parliament giving Life to those Laws by His Royal Assent; And therefore

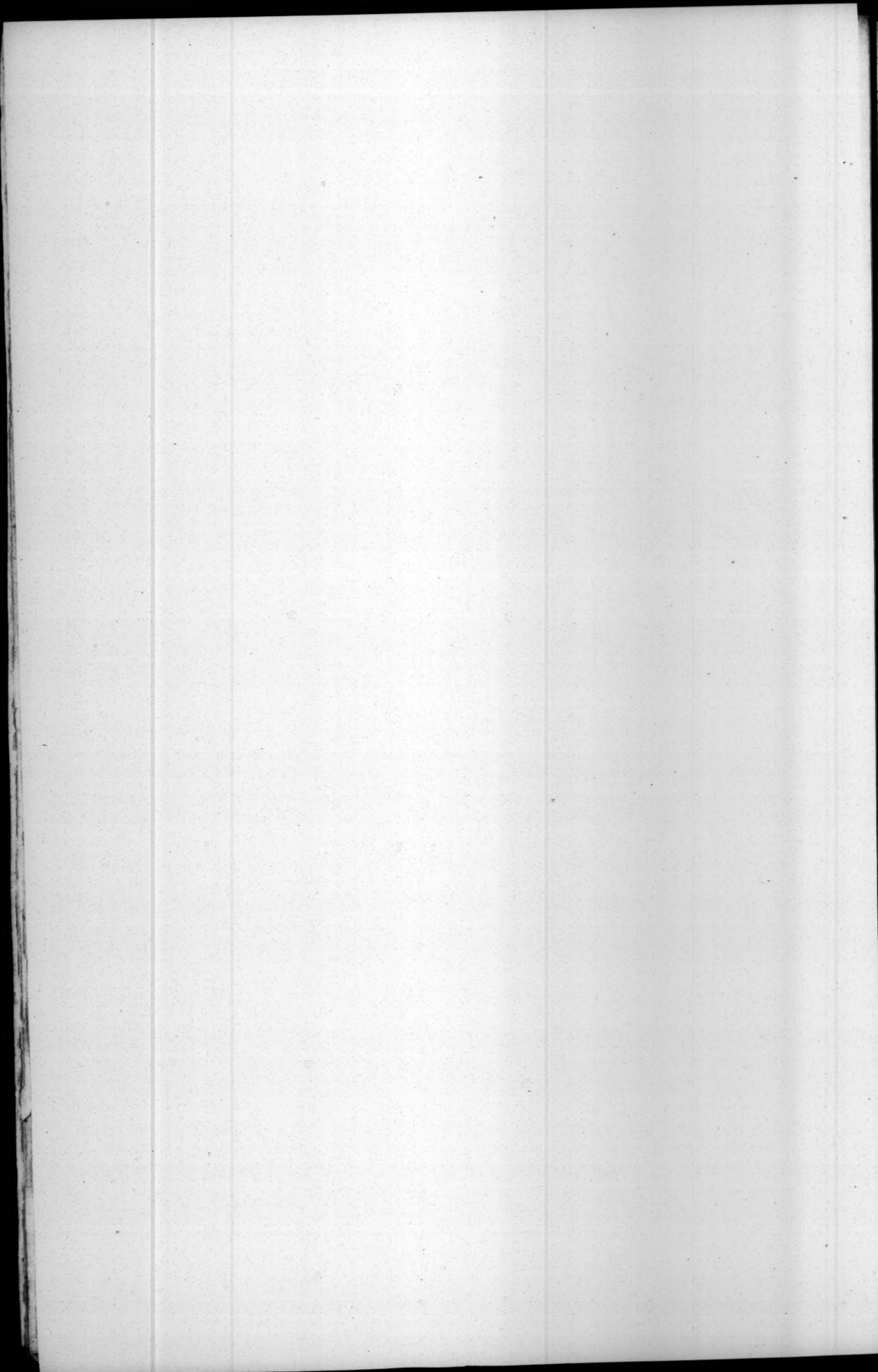
Your Petitioners humbly pray, That a Common Council may be called, and that upon Consideration of the whole matter, such humble Address may be made to His most Gracious Majesty, as the necessity of the Case shall be found to require.

Presented Thursday
April 28. 1681.

And Your Petitioners as in duty bound
shall ever pray, &c.

London, Printed for B. A. And Published by Richard Janaway, in Queens-
Head Alley in Pater-Noster-Row. 1681.





P122 v.1
165

THE Quakers Advice TO THE PRESBYTERIANS.

Their evil practises against the now established
GOVERNMENT,
BEING
Friendly Admonitions to exhort them to
Loyalty and Obedience.

Written by an Eminent Quaker, and sent in a Letter to a Gentleman of the Black Cloak.

By W. P. *h*

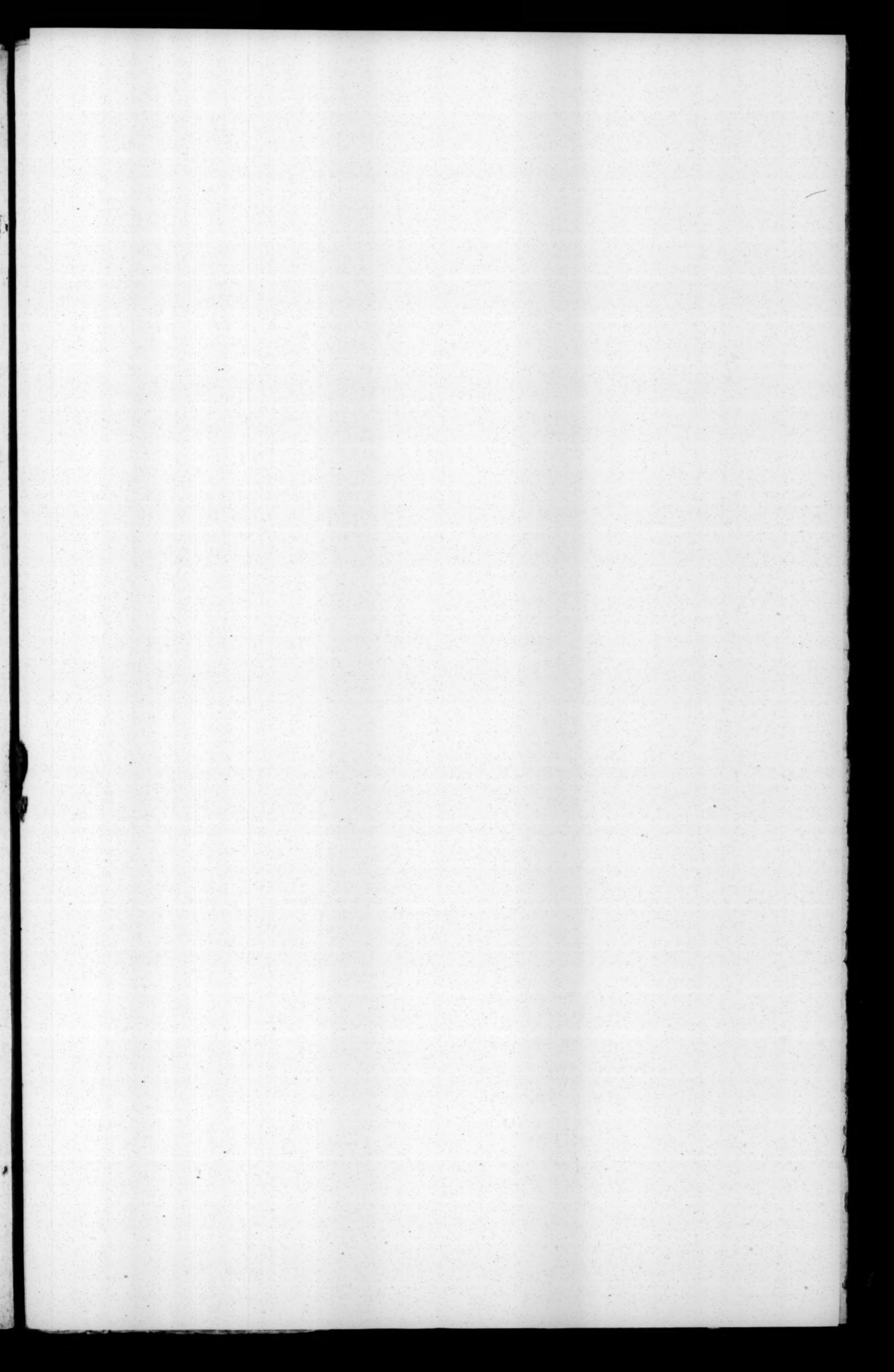
Friend, I being moved by the secret impulse of the Spirit ; for thy good I have thought it meet to Reprove thee and say unto thee, thy wayes have been perverse, yea, thou hast walked in an unknown Path and the light is departed from thee : thou hast given up thy self to sow Sedition in the Nation, and art full of Pride, and Malice, since for which thy Councillour the Old Serpent was tumbled headlong into the bottomless Pit ; yea, I must tell thee plainly Satan has prevailed over thee, and thou hast gone astray like one of the Wicked ? I say, thou art fallen from thy Obedience, and darkness has covered thy understanding : therefore, it is that I have Administred unto thee to shew thee the right way which neither *Jack Calvin* thy Grand-father nor *Oliver* thy Father had the Honesty to do ; woe be unto thee I say, for thou wouldest have cast off thy Yoke which thou oughtest to bear with Patience : thou I say hast mutinered against thy Ruler, and hast endeavoured to turn aside the people : yea, I say thou hast turned them aside by teaching Rebellion amidst thy Congregation, and didst so terrifie thy Flock with apprehensions of the sudden approach of *Belzebub*, *Mahomet*, and the Whore of *Babylon*, that all the Brethren in much Confusion ran to their Coffee-house Clubbs, whilst the kind Sisters sought shelter under the Skirts of thy Garments, where thou keepest them warm in the absence of their Yoakmates ; woe be to thy upper Garment, I mean thy black Cloak : yea, the Abomination of Desolation is lodged there ; there I say Hypocrisie has taken up her dwelling, and the Secret pleasures of the flesh are indulged : yea, thou hast often conspired to bring us into Bondage, and make us return again into *Egypt* : verily thy Locusts

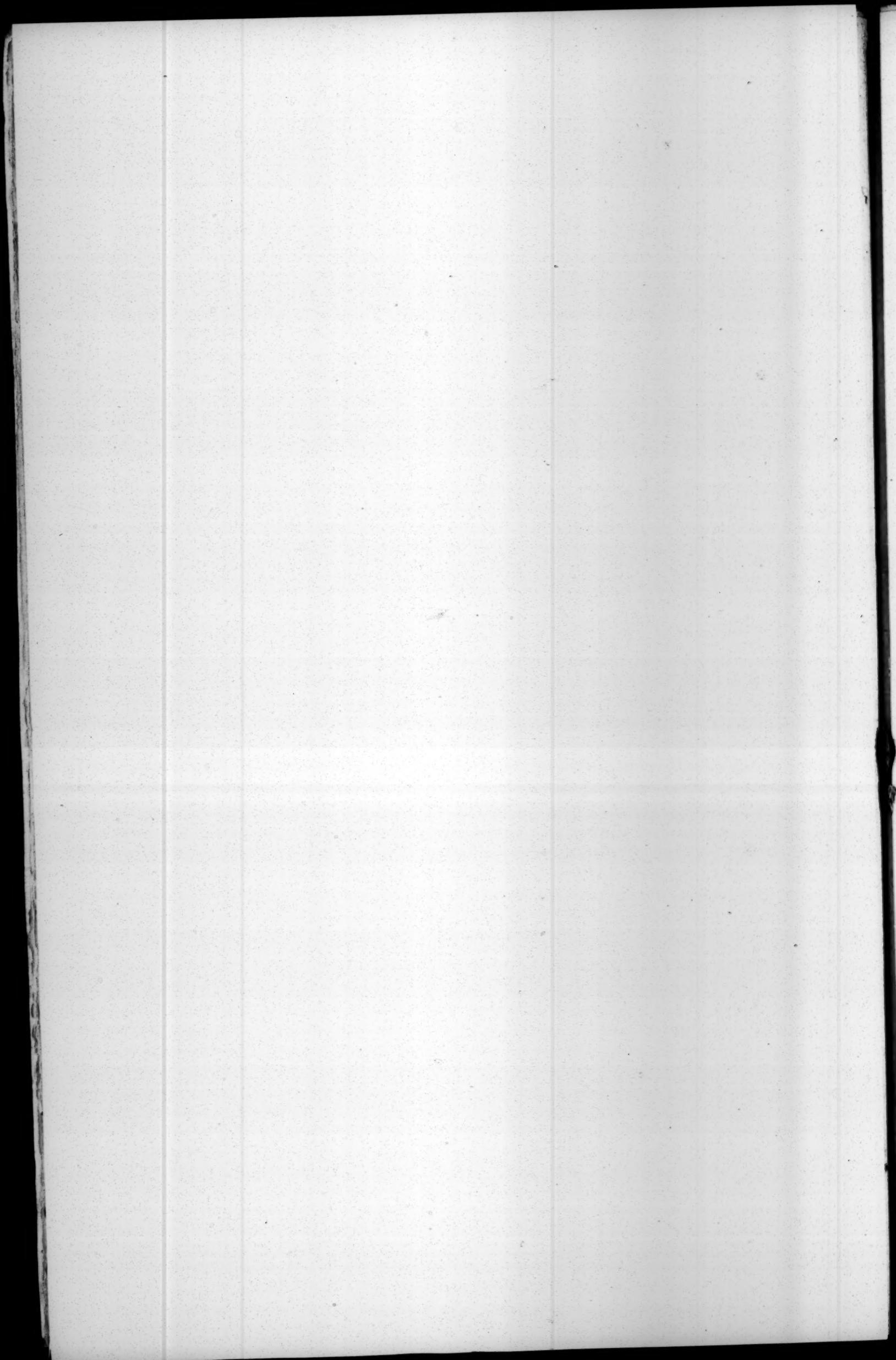
are

are come up, and almost darkened the face of the Land; thou like thy eldest Sister the Whore of Babylon delightest to conspire against thy Ruler; yea, the inward man doth say that thou lately saddest thy Elephant to meet her, yea, and that thou hadst met her had not thy Girks broke and thou obstructed in thy design; therefore I say unto thee beware how thou fallest any more, least thou fall into Perdition: Remember the sins of your Forefathers, *Henson, Oliver, Ireton, Bradshaw, Cook, &c.* Those were the Men that taught thee to Revell against thy Ruler, they were the true Sons of Babel that turned all things into Confusion, and had like to have made me gone astray had not the inward man prevailed against their Temptations. Those were the men that dipped their hands in the blood of their Ruler, whose Actions thou art so prophane as to approve of, which shews thee to be of the Seed of the Serpent, and the very Seed-plot of all Conspiracy and Rebellion; yea, I am greatly moved at the evil of thy doings: Remember the Holy cheat thou puttest upon the Holy Sisterhood, to draw in a Numberless quantity of Bodkins and Thimbles to maintain Rebellion against thy Ruler; which thou Hypocritically persuadest them, was for the *Good Old Cause*: yea, I say let that *Old Cause* (which was the Root of Rebellion, and the main Instrument with which the Old Serpent works) perish, and all that seek its welfare, (that is) to ruine this Spot of Earth which our Creator has given us to live peaceably on; Yea, let it perish, for I well remember that *Old Cause* was once the cause of all our miseries, that Caused the losing of a Hundred Thousand Lives: that was the *Cause* that caused the Land to blush with Blood: it was the *Cause* that caused so many Widdows and Orphans to water their Couches with Tears; O I shake, I quake, I tremble to think of that wicked *Old Cause* that caused so many troubles in our Nation, and put thy Ruler to flight; 'tis no wonder thy Ruler refused to unbridle thee, for had he done it thou wouldest soon have grown too Headstrong for his Rule, and have ventured another Race for the *Cause*, which wouldest have caused a Thousand woes: nay, thou didst begin to Gallop, and hadst put on full speed, had he not held thee in in time. Thou knowest very well that thy Original falling out with those men called Bishops, and those Ceremonies used in the Church so called was, only the more unsuspectedly to gull the poor silly women from their Pence, but remember that those practices can be termed only Deceit and Robery, and that thy design is no more Adopted to disturb us, than that of *Mahomet*, to obtain the Worlds Empire as long as we have a peaceable Ruler over us. Well it is certain thou bearest a very evil mind, and wouldest fain beat the *41st* Year again; I have often reproved thee for it, but thou hast turned a Deaf Ear unto me: I once more Advise thee to be peaceable, and love thy Ruler, for he is mercifull and thou knowest he has given thee a great deal of Tolleration in thy Profession; therefore beware least thou provoke him, and his hand falls heavy upon thee; ponder well what I have said. And so farewell.

W. P.

Printed for *W. B.* 1681.





The *VINDICATION* of His Grace *8/22/135*
James, Duke of Monmouth,

With the rest of the *NOBLE PEERS*;

In an Answer to a Printed Letter to a Noble

Peer of the Realm, about his late Speech and Petition to His Majesty.

K. Folzoy afterwards Scott (Jew) Esq.

WE have gotten a trick of late of Lettering both States-men and States Affairs, and no sooner can a Peer or Peers of the Realm, or other publique Magistrates thereof, discharg'd their Duties and Consciences to their King and their Country, but they are pelted with Letters publiquely printed, and spread abroad (what in them lies) to make such Noble Peers and Patriots of their Country odious, and to dishearten others for the future in meddling with publique Affairs, and from discharging their Duty: but as we hope all Good men will not be any ways discourag'd by these cunning shifts of Factious and *Popish* Adversaries, so it is but fitting, that something by way of Reply should be returned to these sort of Flying Pamphlets for the sake of the Vulgar.

And tho' the Speech of the Earl of *Essex*, printed and published, shews the Heart of an Honest man, and of one that loves truly His Majesty, and also his Country, and seems to be made with all sincerity and Loyalty, that one would think Malice it self (considering also the Noble Peer himself that spake it) could not have prickt out Evil where so much Good was intended, nor fling so much blame upon so many noted Peers, Wise men, and Loyal Subjects; yet some of the Factious and *Popish* party have undertaken an Answer, to which in few words we Reply, That since at the first dash, *L. S.* gloosingly acknowledges the Noble Peers parts and prudence, and his Fathers Loyalty, (he might if he had pleased said also his own, which certainly has been untainted, being intrusted with the greatest and most Noble Trust His Majesty has to bestow) he might have held his peace, and silently made to himself a more favourable Construction, than thus publiquely to render both him and the rest of the Noble Peers who accompanied the Delivery of the Petition, and Signed it, both Factious and Disloyal, and to endeavour to render it of so strange a nature, and of so ill an Aspect: but it seems this Letter tells you, 'tis because he sees his Sovereign so neerly concerned, the first part of his Reason, which is the very thing that caused both the Noble Peers Speech, & the Noble Peers Petitioning, for had not His Majesty been so neer concern'd, they had doubtless never been so ready to appear in it: but the second part of the Reason of this Gentlemans Letter is, because *many* do Construe this to be; not so much petitioning as threatening His Majesty, else he would have pass'd it over in *Oblivion*.

To this I say, that I am of opinion, that if he could take the Voices of the Kingdom, he should

find his *many* so few, that they would be ashamed to shew their faces; for there are far more by many thousands, that can see no such threatening his Majesty, as this Letterer would make the world believe, and which he has no ways shew'd in any Paragraph of his Letter, but these are the usual blinds of such people, who whilst they intend mischief and disperse malice, cry out, *The safety and Good of his Majesty*.

In the next place, the Letterer is sorry for the Noble Peers *weak* observation, but I am not sorry to see his weak Remarks, nothing to the purpose, and nothing pertinent to the Noble Peers Speech which ushers in the humble (no ways threatening) Petition of these Peers, which is, to shew his Majesty the ill fate and unlucky Consequences of *Parliaments* call'd at a remote distance from the Capital City of the Land, instances of which, the Noble Peer renders to His Majesty, to make him sensible, as well as they of the Fatality of one now to be called at *Oxford*. But the Letterer asks him filily, if he had not observed as well how many have been Fortunate elsewhere Convened? It had been well if he could have nam'd them, for no doubt the Noble peer could not find them on Records or Chronicles to be many, else he had not Enumerated the contrary, nor our Letterer omitted them all, to tell us that if the Long *Parliament* had been removed to *York*, it might have prevented the evil Consequences that follow'd; but I doubt the Letterer is as much out in his Politiques, as in his Remarques, for had not his Majesty removed himself from his Capital City, many wise men believe he had been safe, notwithstanding that *Parliament*, nor had a Selected company of Rebels had the power to do what they afterwards did, for certainly it cannot be said to be the *Parliament* that committed that Barbarous Act of murthering the King, when most of its Members were secluded by the Tyrant.

But the Letterer Raves and Rails against the Noble City of *London*, calling it a place of *Factious Cabals*, where so many *Pernicious Contrivances* are Hammer'd, and is angry at his *Common-Council*, terming them *Mechanicks*, that leave their Shops and Trades to meddle with Government, and all this for petitioning their King. He shews what Spirit he is of; *London* is a great Eye-fore in the eyes of our *Popish* Adversaries, witness, so many Fires they have inkindled in it, and therefore 'tis no wonder they still endeavour to lay all the blame, fault, plague, War, and Devastation of the Kingdom, on it and its Members: but notwithstanding the Letterers *Wise Men*, there are

others perhaps as knowing, believe the Rise of our late Troubles, came not from the City of London, but sprung from another Fountain, which is not here our Business to shew.

But we need not justify the City of London, for the Letterer in his very next Paragraph, tells the Noble Peer, *That the ground of the Miscarriages of these Parliaments, by him mentioned, was the popular fears and jealousies, fomented by ambitions and discontented Grandees*; so that it is not their Sitting at London that caused those *Miscarriages*; and it is for this very end, that these noble Peers now petitioned his Majesty, that seeing there is now on foot, more than ever, Popular fears and jealousies, and if there be such great Men (as the Letterer seems to hint) now, that foment these fears and jealousies under hand, and endeavour to raise strife and Debate, and to cause War and trouble, that since in those days of the like troubles, those *Parliaments* succeeded ill, being called in places remote from London, therefore it would please his Majesty for that very Reason, to call them at the usual place; so that here the Letterer does but help forward the Noble Peers Argument, for they were not so ignorant or superstitious, to put the fatality on the City or place where they were called, but on the *Inconveniences* and *Evils* that ensued thereby, being at the distance from the Head, and (if there be those *factious Spies* in the City of London, as the Letterer would insinuate) in giving the greater Liberty by this distance of the *Parliament*, of contriving and plotting *Mischief and Sedition*.

In the next Paragraphs the *Seditious Letterer* peeps a little out of his Vizor, and shews his ugly malicious Face, and tells you *That the cause of Henry the II's Troubles, was the Son of the said K. incited to Rebell against his Father, but more excusable than others, because he was no Bastard, but Heir to the Crown*; which by the way, I think made him the more inexcusable; but we see where he would clinch his foul fangs, against something that is yet in dispute, and is not for us to meddle with, and little became his foul mouth to reflect. He tells us next, *That the Troubles of Henry III. arose from the Civil Wars raised by his Barrons, under the colour of redressing the Peoples Grievances, and pretence of the Liberty of the Subject*; how far that was true, may be seen by his quoted *Baker*, tho' we think the parallel of those Times and ours do not run equal, for there is much difference between *Humbly Praying*, and *Rebellion* by *Fighting*. As for that of *Henry VI.* we that not enquire, whether it was the sins of his *Usurping Predecessors*, or his own, that caused his ruine, we'll take the Letterers Word for it; but that the parallel lies betwixt his R. H. and the good Duke of *Glocester*, I shall deny, as those who run may Read.

Since I would Answer a Pamphlet with a pamphlet, I must be very short in the rest, tho' there is matter enough for a larger Answer to many *Impertinances* and *false Inferences*, but we shall only hint at some of his Glosses.

In the next place he takes the usual course to decry that which themselves are guilty of; that we may not believe that the writers of such pamphlets are *Seditious and Factious Persons*; therefore putting on the Vizard-Mask of *Loyalty*, they pre-

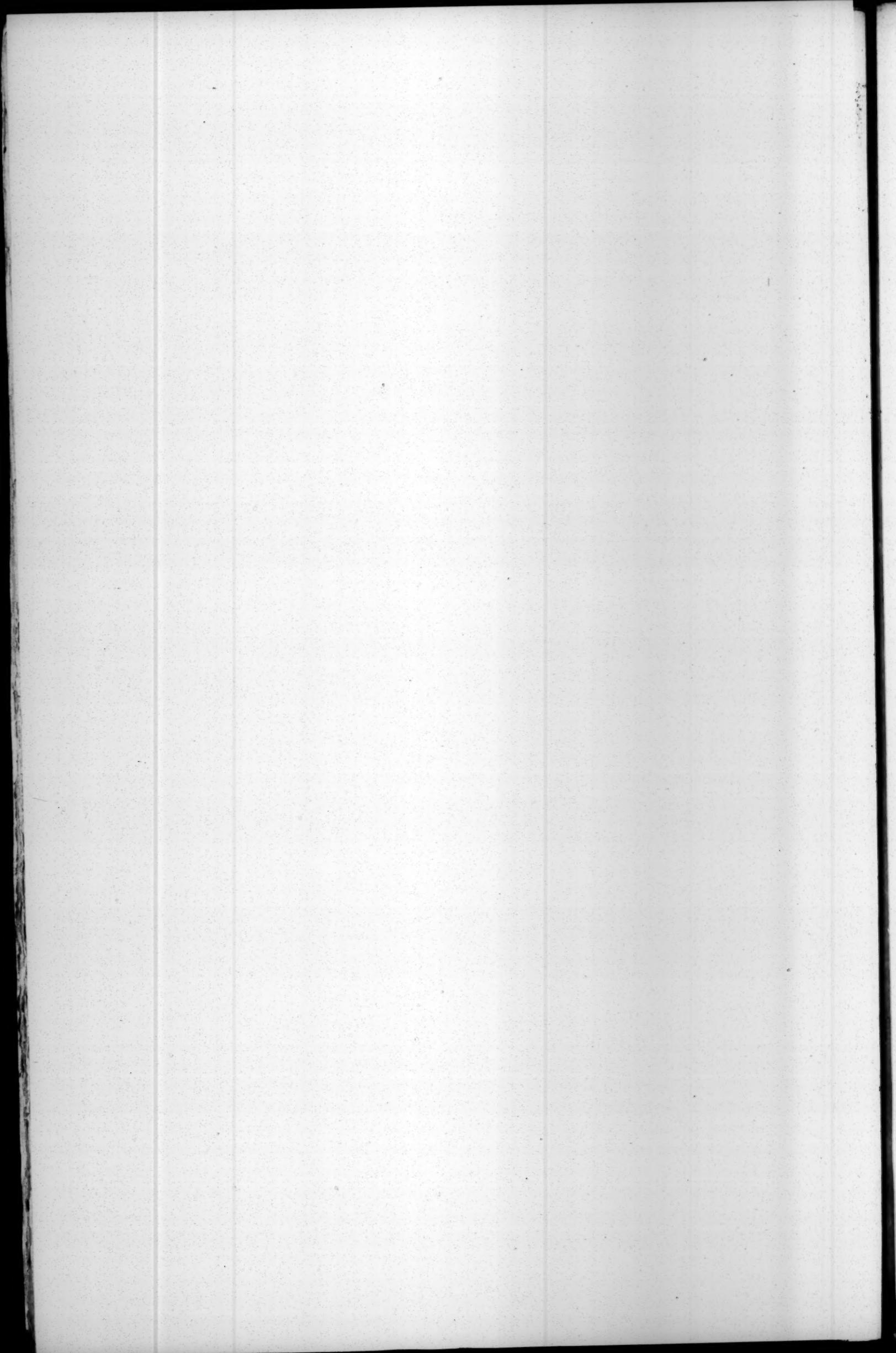
sently brand others for *Factions*, and Haters of the *Kings Government*, and would endeavour to perswade the people to think so of such, whom privately they would hint at, that you might know their meaning by their gaping; but had this Episteller any certain proofs of any such Factious persons, driving on *Designs* against the *Government*, it had been but his Duty to have made them known. But I hope, and am almost assured, that in the List of those Noble Peers, and Petitioners, he will not be able to find any such.

But yet with much boldness, he in the next Paragraph notes them all for *Dissentions*, and says, *He has ground so to believe it, because they endeavour zealously to sollicite for the Phanaticks, endeavouring to unite them to the Church of England*: Who he means by *Phanaticks*, I know not, if all dissenting from the *Church of England*, the Body being great, and a *Work* endeavoured by the *Parliament*, and wished no doubt by the King, and formerly endeavoured by K. *James*, and K. *Charles* the first, that we might be united under one *head* in one *Body*, I think it were a good and pious work, and not to be objected as *Criminal* to those *Noble Peers*, and deserv'd not for that to be branded with *Dissension*. But yet it no ways appears, that these *Noble Peers*, ever made it their business, as I can hear of, to set upon that *Work*, unless when Members of the *Parliament* in the great Council of the Realm.

In the next our Episteller tells us, *If the King will trust his Sacred Person at Oxford, among the Swords of the Papists, what need they fear*; And thereby would have the world suppose, 'tis only for themselves and their own Lives they are concern'd, but tho' *Self-preservation* be Natural to all Men, yet I dare aver, 'tis the meaning of these *Noble Peers*, not so much to shew the danger of their Lives being exposed to the *Violencies* of the *Papists*, as the Care they have for his Majesties, in whose safety all ours consists, and therefore tho' his Majesty be adverterous of his own *Life*, and perhaps believes not the *Danger*, yet it well became these *Noble Peers* to be folicitous for His Majesties and their own safety, and to shew him the danger of it, by the *Parliaments* meeting at *Oxford*. As for his quibble and jeer at the Kings Evidence, I pass it by, onely by the Foot we may measure the *Hercules*, and see what kind of Spirit wrote this Letter.

I shall likewise pass by his Observations of some Transactions preceeding the long *Parliament*, which he would parallel with these now on foot, and making use of all those subsequent *Evils* that followed thereupon, (a great Argument taken up of late to affright King and People) would cast an *Odium* on our *Noble Peers*, and their *Petition*, and endeavour by this means, to insinuate into the minds of Men, that the like *civil* and *pernicious* designs are now hatching against the King and Government: but if they be, I doubt 'tis on that side more rightly to be fixed, on which this Episteler appears, than on that of these *Noble Peers*. I shall Conclude as he doth with a *Scripture*, and out of the *Proverbs* too. *Take away the Wicked from before the King, and his Throne shall be Establish in Righteousness. If the Ruler hearken to Lyes, all his Servants are Wicked.* Prov. 25. 5. and 29. 12. Finis.





H E A D S
OF THE
EXPEDIENT
Proposed in the
Parliament at Oxford,
In lieu of the former B I L L
For EXCLUDING
The Duke of York.

I.  That the *Duke of York* be Banish'd during his Life, Five hundred Miles from *England*, *Scotland*, and *Ireland*, and the Dominions and Territories to them belonging.

II. That the whole *Government*, both *Ecclesiastical* and *Civil*, shall upon the demise of the *King*, be vested in a *Regent*, for such time as the *Duke of York* shall Survive.

III. That the *Regent* be the *Princess of Orange*, and in case of her Decease without Issue, or with Issue in Minority, then the *Lady Anne*.

IV. That if the *Duke* have a Son Educated a Protestant, then the said *Princesses* respectively shall succeed in the *Regency*, during the Minority of such *Son*, and no longer. Which obviates an incurable absurdity in the former Bill of Exclusion.

V. That the *Regent* nominate the *Privy-Council*, and they to be, or not to be approved in *Parliament*, as shall be judged safest upon directing the drawing up of this intended *Act*.

A

VI. That

V I. That notwithstanding these *Kingdoms* (out of respect to the *Royal Family*, and *Monarchy* itself) may be Governed by the said *Regent*, in the Name and Stile of *James the Second*, &c. yet it shall by this intended *Act* be made Capital for any to take up Arms on his behalf, or by a Commission not Signed by the said *Regent*, or not granted by lawful Authority, derived from and under such *Regent*; or to maintain an Opinion, that the retaining the said Name and Stile, shall in this case purge the disabilities imposed by this *Act*, or elude the force thereof.

VII. That Commissioners be forthwith sent to the *Prince* and *Princess of Orange*, to take their Oaths that they will take upon them the execution of this *Act*, and that their Oaths be here Recorded.

VIII. That all *Officers, Civil and Military*, forthwith take Oaths to observe this *Act*, and so all others from time to time, as in the *Act for the Test*.

IX. That *His Majesty* would graciously declare to call a *Parliament in Scotland*, in order to the passing the like *Act* there, and recommend the same; and the like to be done in *Ireland* if thought necessary.

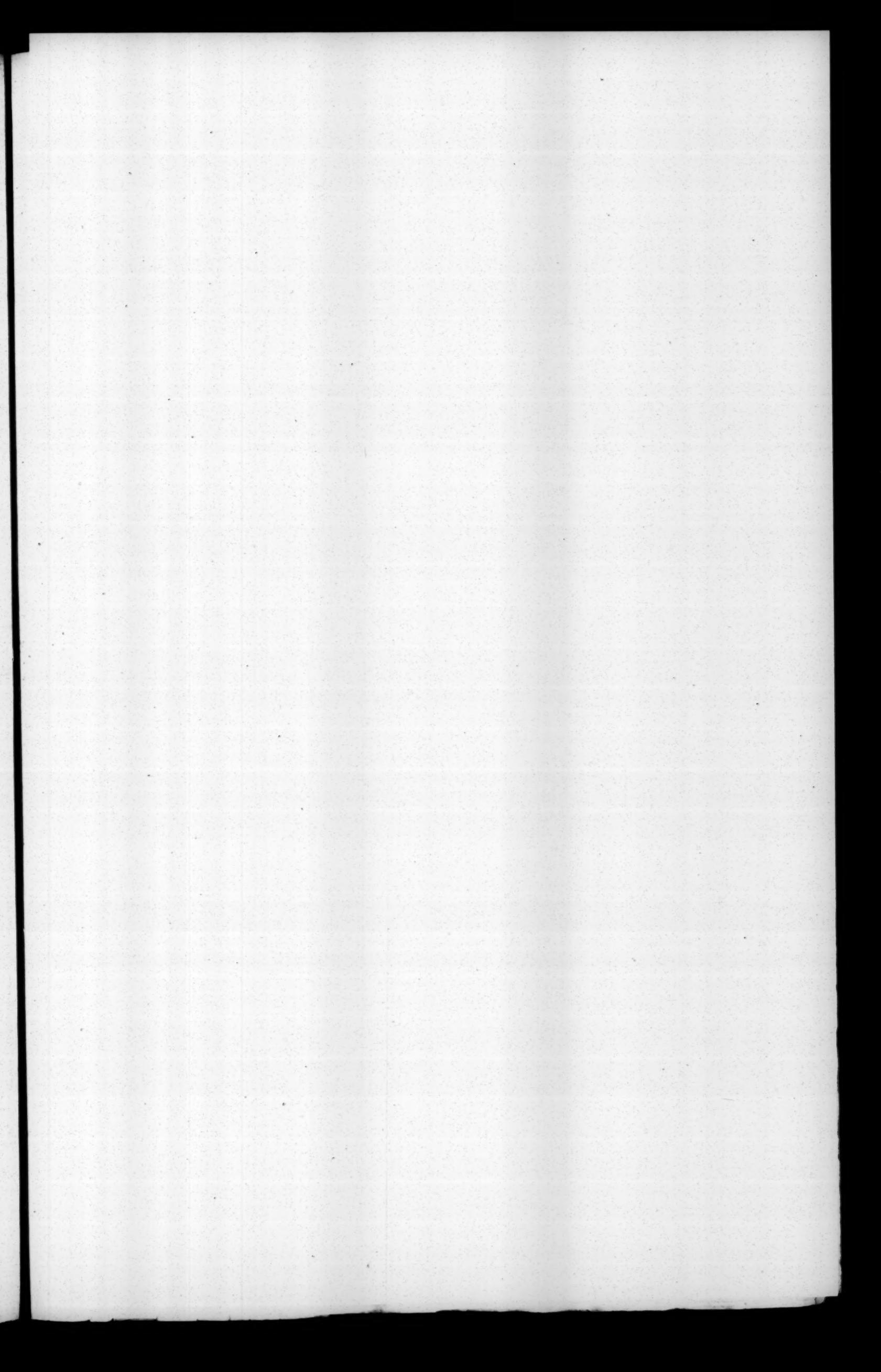
X. That in case the said *Duke* shall come into any of these *Kingdoms*, then he shall be, *ipso facto*, totally excluded, and shall suffer as in the former Bill, and the Sovereignty shall be forthwith intirely vested in the *Regent*, upon such his coming into any of these *Kingdoms*.

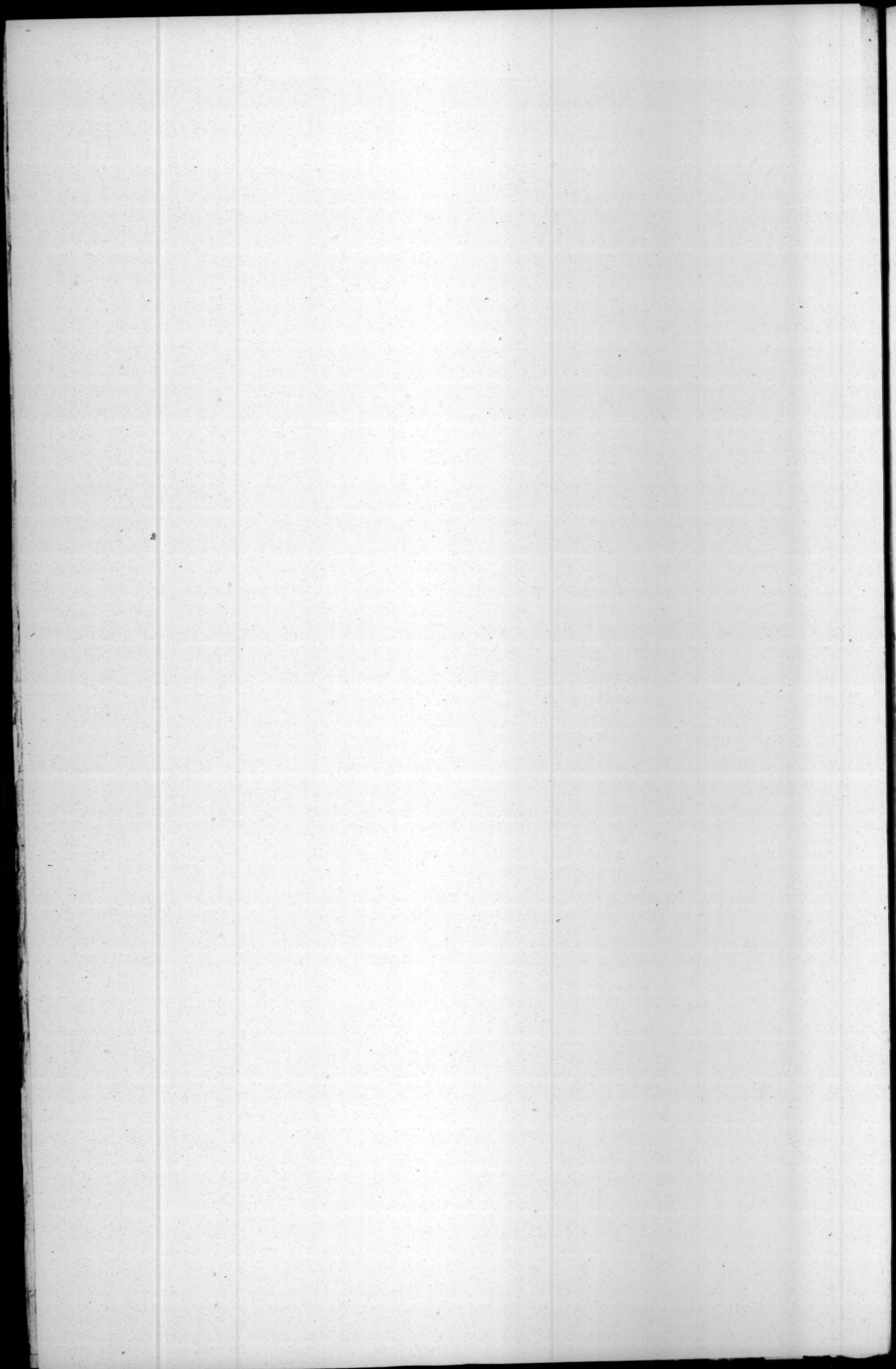
XI. That all considerable *Papists* be Banish'd by *Name*.

XII. That their *fraudulent Conveyances* be defeated.

XIII. That their *Children* be Educated in the *Protestant Religion*.

By this means these *Three Kingdoms* will be united in defence of the *Protestant Religion*, *His Majesties Person* and *Government*, and a sure foundation laid of an effectual *League* with *Holland*, and consequently with the rest of *Christendom*, in opposition to the growing greatness of *France*.





8122.c.1 \$5
37

THE *K. Capel A. 12th last of Jan.*
Earl of ESSEX'S *Book*
S P E E C H
At the  Delivery of the
P E T I T I O N
To the KING, Jan. 25. 1680.

May it please Your Majesty,

THE Lords here present, together with divers other Peers of the Realm, taking notice that by Your late Proclamation Your Majesty has declared an Intention of Calling a Parliament at Oxford; and observing from Histories and Records, how unfortunate many such Assemblies have been, when Called at Places Remote from Your Capital City; as particularly the Congress in Henry the Second's Time, at Clarendon, three several Parliaments at Oxford in Henry the Third's Time; and that at Coventry in Henry the Sixth's Time; with divers others which have proved fatal to those Kings, and have been followed with great Mischiefs on the Kingdom; and considering the present Posture of Affairs, the many Jealousies and Discontents which are amongst the People, we have great Cause to apprehend that the Consequences of the Sitting of a Parliament now at Oxford, may be as fatal to Your Majesty, and the Nation, as those others mentioned have been to the then Reigning Kings; And therefore we do conceive that we cannot answer it to God, to Your Majesty, or to the People; if we being Peers of the Realm, should not on so important an Occasion, humbly offer our Advice to Your Majesty, that, if possible, Your Majesty may be prevailed with to alter this (as we apprehend) unseasonable Resolution. The Grounds and Reasons of our Opinion are contained in this our Petition, which we humbly present to Your Majesty.

To the KING'S Most Excellent Majesty. The
Humble P E T I T I O N and Advice of the Lords
undernamed; PEERS of the Realm.

Humbly sheweth,

That whereas Your Majesty hath been pleased, by divers Speeches and Messages, to Your Houses of Parliament, rightly to represent to them the dangers that threatened Your Majesty's Person, and the whole Kingdom, from the mischievous and wicked Plots of the Papists, and the too sudden growth of a Foreign Power, unto which no stop or remedy could be provided, unless it were by Parliament, and an Union of all Your Majesty's Protestant Subjects in one Mind and Interest.

And the Lord Chancellor, in pursuance of Your Majesty's Command, having more at large demonstrated the said Dangers to be as great as we, in the midst of our fears, could imagine them; and so pressing, that our Liberties, Religion, Lives, and the whole Kingdom, would be certainly lost, if a speedy Provision were not made against them.

And Your Majesty on the 21st of April, 1679, having call'd unto Your Council many honourable and worthy persons, and declar'd

clar'd unto them and Your whole Kingdom, that being sensible of the Evil Effects of a single Ministry, or private Advices, or Foreign Committees, for the general Direction of Your Affairs, Your Majesty would for the future refer all things unto that Council. And by the Constant Advice of them, together with the frequent Use of Your Great Council the Parliament, Your Majesty was resolved hereafter to Govern Your Kingdoms, we began to hope we should see an end of our Miseries.

But to our unspeakable Grief and Sorrow, we soon found our Expectations frustrated; the Parliament then subsisting, was Prorogued and Dissolved before it could perfect what was intended for our Relief and Security. And though another was thereupon call'd, yet by many Prorogations, it was put off to the 21st of October last: And notwithstanding Your Majesty was then again pleas'd to acknowledge, that neither Your Person nor the Kingdom could be safe until the Matter of the Plot was gone through, it was unexpectedly Prorogued on the tenth day of this Month, before any sufficient Order could be taken therein. All their Just and Pious Endeavours to save the Nation were overthrown; the good Bills they had been industriously preparing to unite all Your Protestant Subjects, brought to naught. The Discovery of the Irish Plot stifled. The Witnesses that came in frequently more fully to declare, that both of *England* and *Ireland* discouraged. Those Foreign Kingdoms and States, who by a happy Conjunction with us, might give a check to the French Power disheartned; even to such a Despair of their own Security against the growing Greatness of that Monarch, as we fear may induce them to take new Resolutions, and perhaps such as may be fatal to us. The Strength and Courage of our Enemies, both at home and abroad increased; and our selves left in the utmost Danger of seeing our Country brought into utter Desolation.

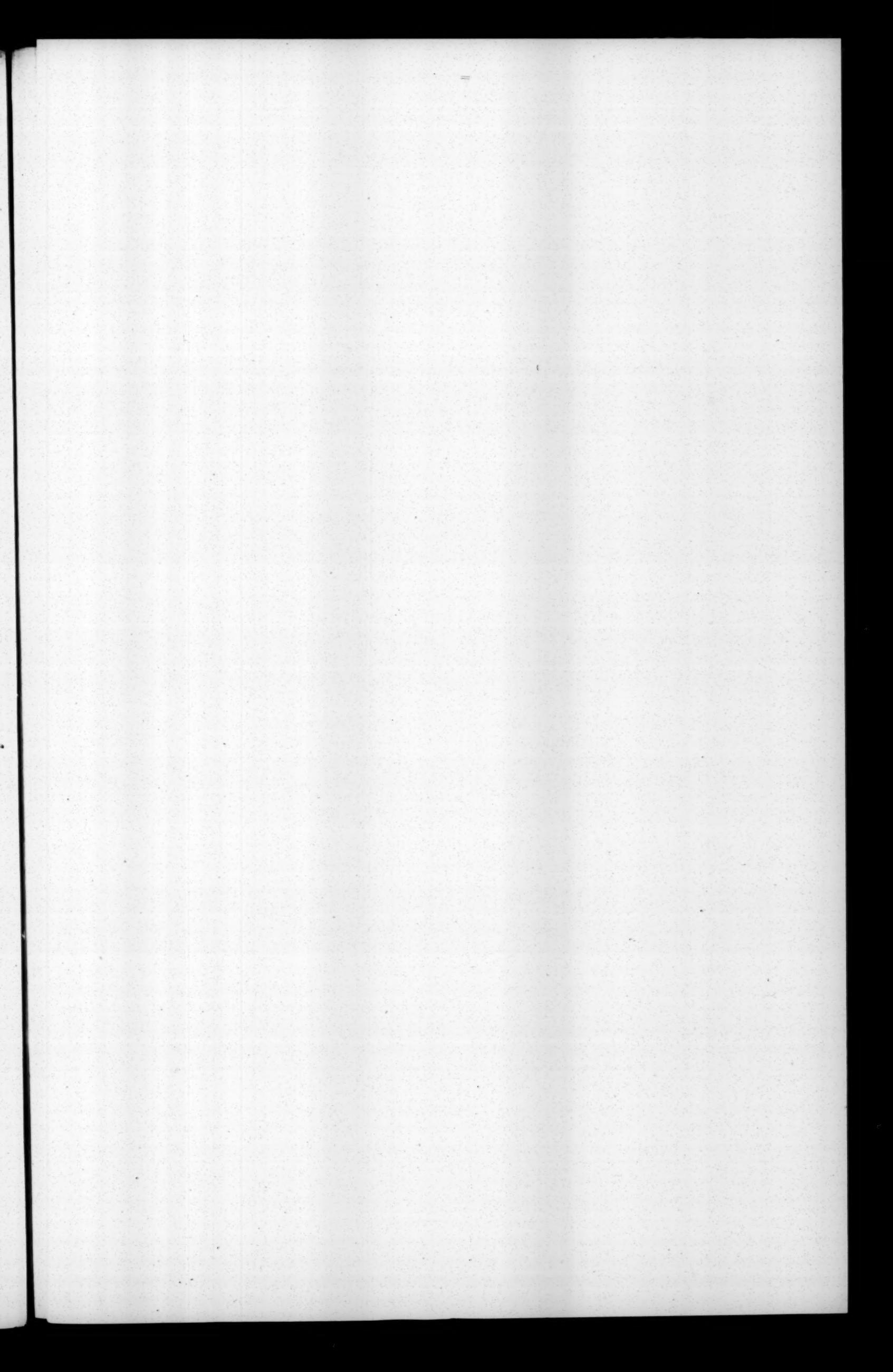
In these great Extremities we had nothing under God to comfort us, but the hopes that Your Majesty being touched with the Griefs of Your perishing People, would have suffered the Parliament to meet at the day unto which it was Prorogued, and that no farther Interruptions should have been given to their Proceedings, in order to the saving of the Nation: But that failed us too, when we heard that Your Majesty, by the private suggestions of some wicked persons, Favourers of

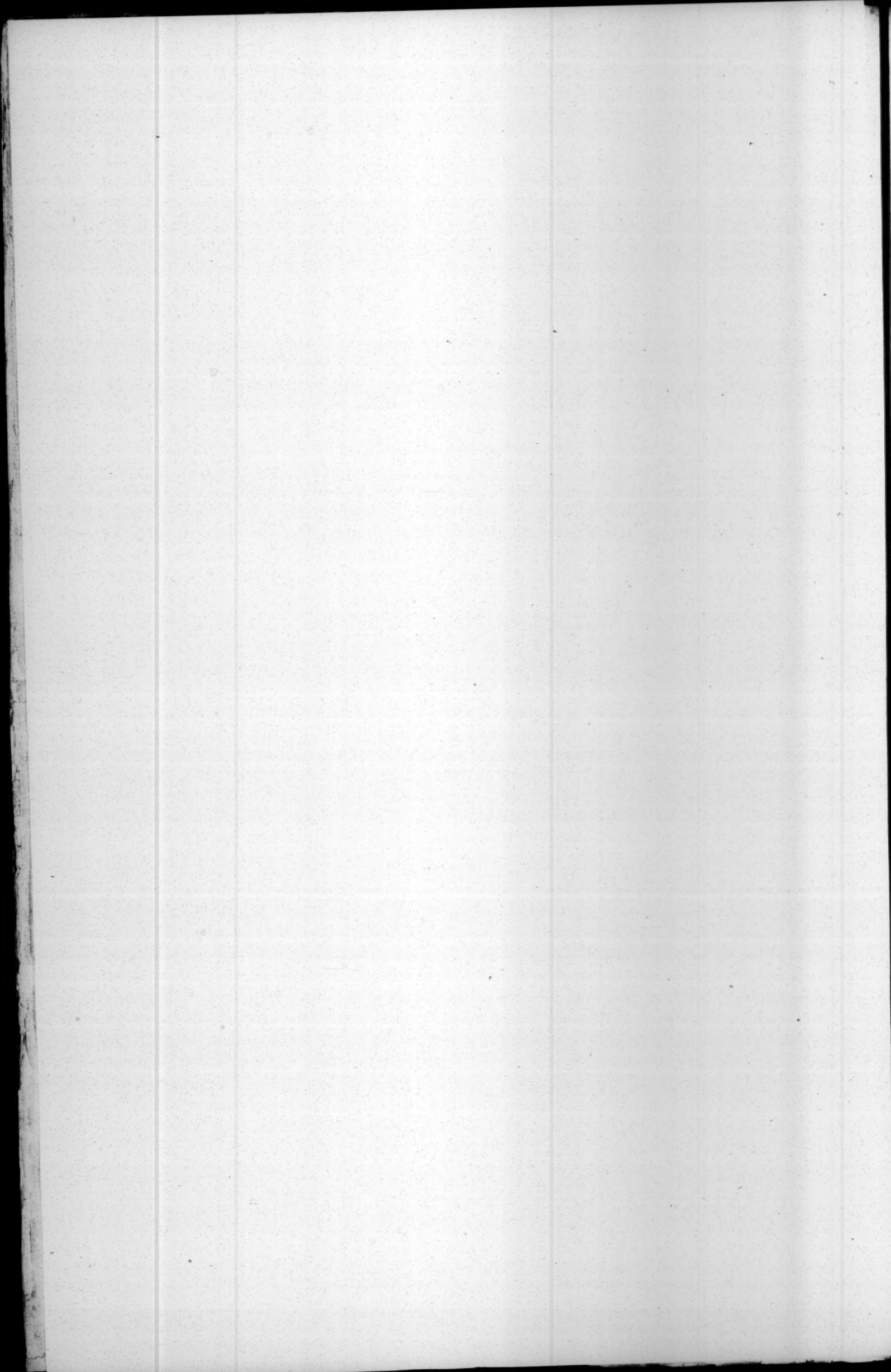
Popery, Promoters of French Designs, and Enemies to Your Majesty and the Kingdom (without the Advice, and as we have good Reason to believe, against the Opinion of Your Privy Council) had been prevailed with to Dissolve it, and to call another to meet at *Oxford*, where neither Lords nor Commons can be in safety, but will be daily exposed to the Swords of the Papists and their adherents, of whom too many have crept into Your Majesties Guards. The Liberty of speaking, according to their Consciences, will be thereby destroyed, and the Validity of all their Acts and Proceedings consisting in it, left disputable. The straitness of the place no ways admits of such a Concourse of persons as now follows every Parliament. The Witnesses which are necessary to give Evidence against the Popish Lords, such Judges, or others whom the Commons have Impeached, or had resolved to Impeach, can neither bear the Charge of going thither, nor trust themselves under the Protection of a Parliament, that is it self evidently under the power of Guards and Soldiers.

The Premises considered, We Your Majesties Petitioners out of a just Abhorrence of such a dangerous and pernicious Counsel (which the Authors have not dared to avow) and the direful apprehensions of the Calamities and Miseries that may ensue thereupon, do make it our most humble Prayer and Advice, that the Parliament may not Sit at a place where it will not be able to act with that Freedom, which is necessary and essential to give unto their Acts and Proceedings that Authority which they ought to have amongst the People, and have ever had, unless impaired by some awe upon them (of which there wants not Presidents.) And that Your Majesty will be graciously pleased to order it to Sit at *Westminster*, it being the usual Place, and where they may Consult and Act with Safety and Freedom.

*And Your Petitioners shall ever Pray,
&c.*

<i>Monmouth.</i>	<i>Shaftesbury.</i>
<i>Kent.</i>	<i>Mordant.</i>
<i>Huntington.</i>	<i>Eure.</i>
<i>Bedford.</i>	<i>Gray.</i>
<i>Salisbury.</i>	<i>Pagitt.</i>
<i>Clare.</i>	<i>Howard.</i>
<i>Stamford.</i>	<i>Herbert.</i>
<i>Essex.</i>	<i>De-la-mere.</i>





JK
8122.01
38

ADVICE TO THE Men of Shaftesbury, LETTER to a FRIEND Concerning The Horrid Popish Plot.



SIRS,

YOUR frequent solicitations to know my thoughts concerning the many talks of Plots, hath at last prevailed with me; and they are these.

I. I think no man that is not void of Reason and True Protestant Religion, can any way question the reality of the Popish Plot; it being made out so clearly (to the satisfaction of the Law) even by the Plotters themselves; whom God at last wrought so upon, that they durst not go on, but by a Divine Hand were forced to discover their own and others hellish Designs: Had not God wrought this Change upon them, a Discovery had been impossible; for no honest man durst have ventured his Soul to have been the Carrier on of such Diabolical Designs; but I also think, that our King hath, and will take such effectual Care, by putting the Laws in Execution, that we may be free from the like future dangers.

II. I think no man, that is not void of Reason, Loyalty to his King, and Love to his Country, can any wayes question, but the same Plot is still carrying on: Yet by different, men for different ends: (*viz.*) By men call'd Phanaticks or Common-Wealthsmen; the Papists contrive secretly, wanting a plausible Pretence to take with the People; the other find secret working would fail them, therefore fly to the Law, endeavour to make that speak their Treasons Legal: and so delude the unwary by covering their Horrid Designs with so fair a Vail: But durst they appear without that, the multitude would soon cry, *Tyburn, Tyburn* as a just reward for such who would have wheedled them into slavery.

The Papists would destroy our Church and State; so would the Common-Wealthsmen: The Papists would set up Popery and absolute Monarchy; the other an *Amsterdam* Religion, and Arbitrary Government in the hands of many; but the latter designing Gentlemen say, They only endeavour to secure Protestant Religion and Property; if this were all, Pray, why did they not accept the Security the King offered; such as was never offered by a King, never refused by a People; for in case of the King's Death, (whose life God long continue) the Administrative Power would have been in the hands of Protestants, and that by a Law, and pray, what then could the D. of York have done against Power and Law. But the truth is, these Gentlemen were for Power in Possession, not in Reversion; for the King must either devolve upon them all but the name of King, as Navy, Militia, and whatever is of value; otherwise they will still

suggest unto the People, there is great danger of Popery and Arbitrary Government.----Oh foolish *English-men*! Who hath bewitched you to believe such Lyars? They say they will make our King a glorious King; Oh! Jesuits, for they do not tell you where they laugh when you believe it here, no, Heaven is the Place, they tell you; They will make you a free People, still Mental Reservations; 'Tis they will make you free to part with your Moneys; free to accept free quarter; free of any Religion so it make for their Interest.

In the mean time (as tender as their Consciences are) they complain not against the Jews Synagogue here, which is because they cannot hurt them, no more would they against the Papists, would they bring Lands to them, not take from them; had not Papists as much Liberty in the late time as since? But you will say, they were then sequestrated; so were Protestants, and both as they were Delinquents; and were not Papists usually admitted to Composition with Protestants? Were there not then as many Priests and Jesuits as since? And how many then suffered as such? (not one) but these Zelots could then and would still be Friends with Papists, might they but have the sovereign Power, King, and Church-Lands in their Possession, but these men cann't endure to hear of 40 and 41. 'Tis great Pitty they could not have had their then A&tings forgotten, as well as forgiven; then indeed they might hope to accomplish their hellish Designs now, as well as then. O little Politicians! what in one Age to play one Game twice! but how do they acquit themselves of the Parallels of 40 and 41? Only with *Billingsgate Language*, and the Act of Oblivion, as if they had been forgiven for no other end, but to act the same Villanies over again----But they tell you, 'tis not now, as in 40 and 41, and I think they speak true as to one part (*viz*) that the People are not so Tumultuous; (no thanks to them) for now they went from house to house with their Petition, and glad to get any; Whereas before the People sought their Petition: But as for their Leaders, they act as if seven Unclean Spirits, more than before, were entred into them; otherwise what Tends their so strenuous endeavouring to get men of their old Principle, that can swallow all Oaths; take Sacraments upon them to be Magistrates, but that they may pack Juries, and so commit Insolencies without fear, and make a way to be Legal Traitors.

Yet these men would have you believe they are the only Patriots of their Country; but did they not in 40, and after, prove Wolves in Sheeps Cloathing, and are not some of these now the very men that acted then? are they not of restless, ambitious and covetous natures? or men of broken or breaking Fortunes; and shall True *English-men* be such fools, to believe those who have no better wayes to command themselves to the People, and to countenance all their actings, than by going about to make a breach upon the best Constitution of Government in the World, by asserting that the sovereign Power lieth in the Commons, and would have all men wonder why the King will not wholly cast himself upon them.

Now I will offer to the common sense of any man, whether he would put himself under the Guardianship of those that had murdered his Father, and turn'd himself out of all: And I will farther offer whether the King have not reason to be equally jealous of the Protestant Dissenters, as of the Papists, the former in this Age having actually subverted Church and State, the latter only plotted so to do.

But this I know will be looked upon as an unpardonable Crime, to take notice that Phanatick Protestants should allow themselves in that which they condemn in a Papist, (*viz*) to overthrow a Protestant Church, and murther a Protestant King. But these zealous Reformers say, they designed nothing but to make our King great; so did they in 40. They complain not against the King, but against his Evil Counsellors; so did they in 40. They would be content with Reformation; so said they in 40. But they will tell you, they mean now as they say; but how shall we know it? I suppose the King will never Trust them so as to try them; for some of these men were in 40, and as yet they never shew'd any change, but in changing, getting in all to Governments: Yet as noxious humors spewed out of all; these in 40 and 41, were as well esteemed for honest men, as these would have the World believe them to be now, but then they had got sitting Power; and do but see what they offered to their then King about *April 42*; Eight Propositions declaring their Rights, and their Petition and Advice in *May* following, Consisting of 19 Propositions, both which I have added

(3)

ded to this Paper, that the World may Judge whether if this Government shou'd attempt to put such Conditions, but upon any private man, we had not just reason to cry out Tyranny, Oppression, and all that could be bad; nay, was there ever a free born English man that would leave that to be such an enslaved King? But I would have these that talk so much of God, take notice of his hand formerly against them; for when under pretence of Redressing what was amiss in Church and State, they had by slaughter (to give it the best terms) Pillage, Plunder, Sequestration, Decimation, Free Quarter, unheard of Monthly Taxes and Excises, brought Church and State to ruine. Then they went about to build their Babel to reach to Heaven and Eternity; how then did God confound their Language, and make some speech Presbyterian, Independent, Anabaptist, &c. Monarchy, Quaker, Sweet-Singer, with divers more? How can they think now to carry on their work, since yet they do not, nay, confident I am, never will understand one another? Therefore I would offer an Expedient to put an end to all Plots, and continue our Peace, that we fear God, honour and Obey our King, and Love one another; and all that will not comply with this, let them meet with Korah's Reward; Numb. 16. 31, 32, 33, &c. *And it came to pass as he had made an end of speaking all these words: That the ground clave asunder that was under them. And the Earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their Goods. They, and all that appertained to them went down into the Pit, and the Earth closed upon them, and they perished from among the Congregation, &c.* That they being removed, our Land may enjoy Peace and Truth.

The Eight Propositions in April, 1642.

I. That whatsoever they declare to be Law, ought not to be questioned by the King.

II. That no president can be limits, to bound their proceedings.

III. That a Parliament, for the publick good, may dispose of any thing wherein the King or Subject hath a right; and that they, without the King, are this Parliament, and the judge of this publick good, and that the King's consent is not necessary.

IV. That no Member of either House ought to be troubled for Treason, Felony, or any other Crime, unless the cause be first brought before the Parliament, that they may judge of the fact, and give leave to proceed, if they see cause.

V. That the Sovereign Power resides in both houses, and that the King ought to have no negative Voice.

VI. That the levying of forces against the Personal Commands of the King, (though accompanied with his presence) is not levying War against the King, but the levying of War against his politique person, *viz.* his Laws, &c.

VII. That Treason cannot be committed against his, otherwise than as he is intrusted with the Kingdom, and discharges that trust; and that they have a Power to judge, whether he hath discharged his trust, or not.

VIII. That they may dispose of the King when they will.

The Nineteen Propositions in May following.

I. That the Lords and other of His Majesties Privy Council, and all great Officers of State, both at home and abroad, be put from their Employments, and from his Council, save only such as should be approved of by both Houses of Parliament, and none put into their places but by approbation of the said Houses: And that all Privy Councillors take an Oath for the due Execution of their places in such form as shall be agreed upon by the said Houses.

II. That the great Affairs of the Kingdom be debated, Resolved and Transacted only in Parliament; and such as shall presume to do any thing to the contrary to be reserv'd to the censure of the Parliament; and such other matters of State as are proper for his Majesties Privy Council, shall be debated and concluded by such as shall from time to time be chosen for that place by both Houses of Parliament. And that no publick Act concerning the Affairs of the Kingdom which are proper for His Privy Council, be esteemed valid, as proceeding from the Royal Authority, unless it be done by the

the Major part of the Council, attested under their hands; and that the Council be not more than 25, nor less than 15; and that when a Councillor's place falls, it shall not be supplied without the Assent of the major part of the Council; that such and Choice also shall be void, if the next Parliament after confirm it not.

III. That the Lord High Steward of *England*, Lord High Constable, Lord Chancellor, or Lord Keeper of the great Seal, Lord Treasurer, Lord privy Seal, Earl Marshal, Lord Admiral, Warden of the Cinque-Ports, Chief Gouverneur of *Ireland*, Chancellor of the Exchequer, Master of the Wards, Secretaries of State, Two chief Justices and Chief Baron, be alwayes chosen with the approbation of both Houses of Parliament; and in the Intervals of Parliament, by the Major part of the Privy Council.

IV. That the Government of the King's Children shall be committed to such as both Houses shall approve of; and in the Intervals of Parliament, such as the Privy Council shall approve of: That the Servants then about them, against whom the Houses have just Exception, should be removed.

V. That no Marriage be concluded, or treated of, for any of the King's Children, without consent of Parliament.

VI. That the Laws in force against Jesuits, Priests, and Popish Recusants be strictly put in Execution.

VII. That the Votes of Popish Lords in the House of Peers be taken away; and that a Bill be passed for the Education of Children of Papists in the Protestant Religion.

VIII. That the King will be pleased to reform the Church Government and Liturgy in such manner as both Houses of Parliament shall advise.

IX. That he would be pleased to rest satisfied with that Course the Lords and Commons have appointed for ordering the Militia, and recall his Declarations and Proclamations against it.

X. That such Members as have been put out of any Place or Office since this Parliament began, may be restored, or have satisfaction.

XI. That all Privy Councillors and Judges take an Oath, the form whereof shall be agreed on, and settled by Act of Parliament, for the maintaining the Petition of Right, and of certain Statutes made by the Parliament.

XII. That all Judges and Officers placed by approbation of both Houses of Parliament, may hold their Places *quamdiu bene se gererint*.

XIII. That the Justice of Parliament may pass upon all Delinquents, whether they be within the Kingdom, or fled out of it; And that all Persons cited by either House of Parliament, may appear and abide the Censure of Parliament.

XIV. That the general Pardon offered by His Majesty, be granted with such Exceptions as shall be advised by both Houses of Parliament.

XV. That the Forts and Castles be put under the Command of such Persons, as with the Approbation of the Parliament the King shall Appoint.

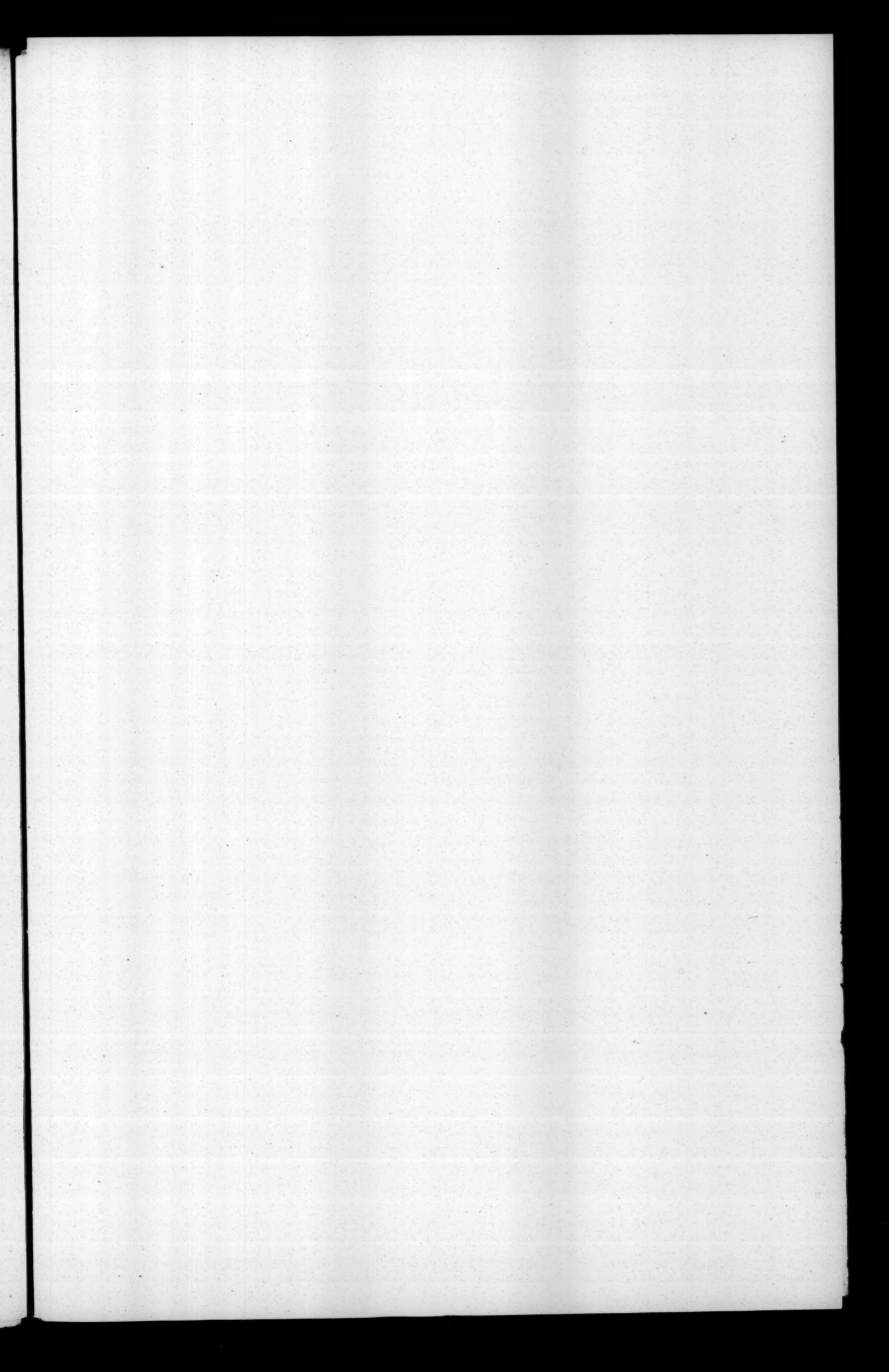
XVI. That the Extraordinary Guards about the King be discharged, and for the future none Raised, but according to the Law, in case of Actual Rebellion or Invasions.

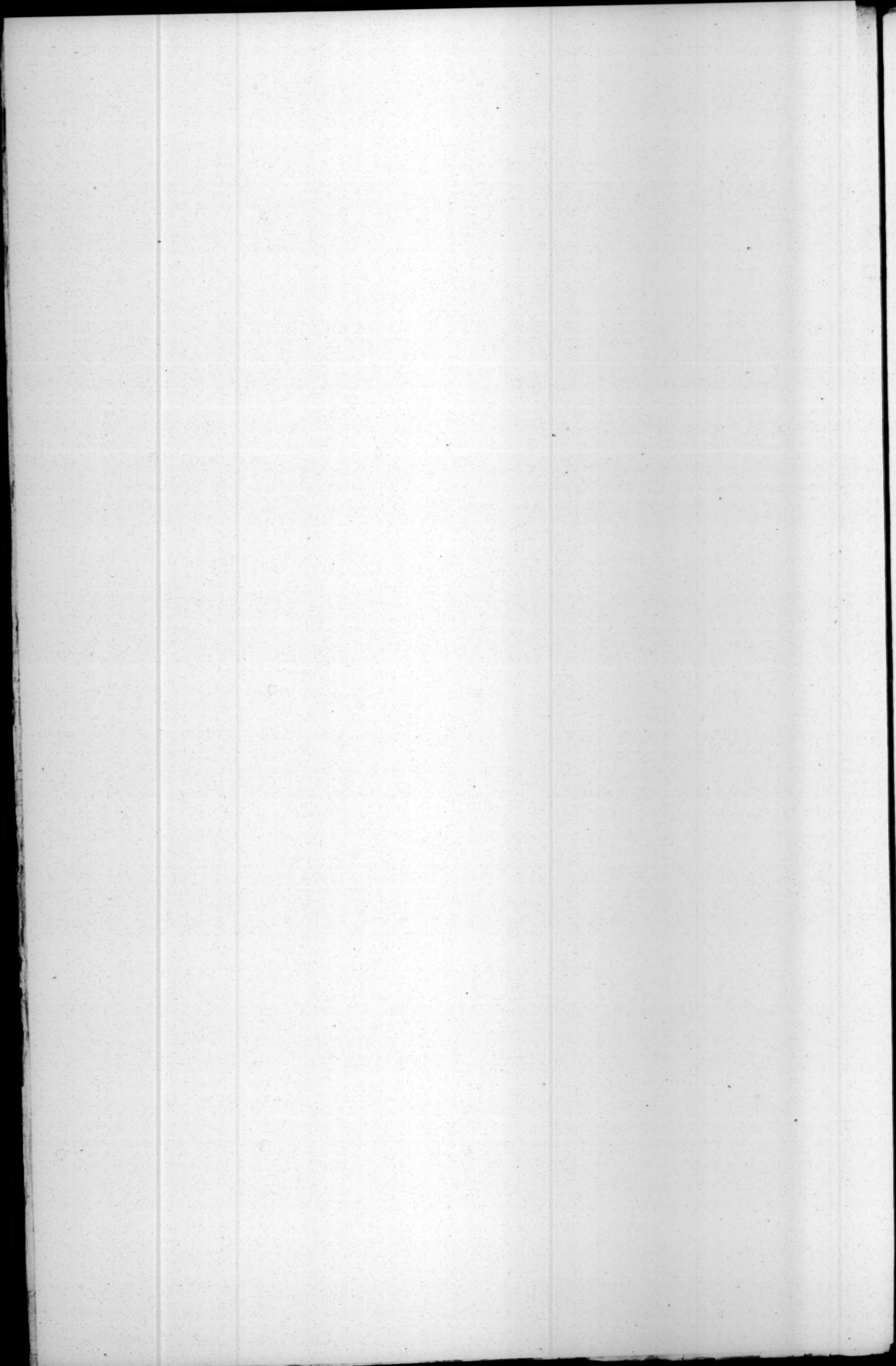
XVII. That His Majesty enter into a more strict Alliance with the United Provinces, and other Neighbour Protestant Princes and States.

XVIII. That His Majesty be pleased, by Act of Parliament, to clear the Lord *Kimbolton*, and the Five Members of the House of Commons, in such manner, as that future Parliaments may be secured from the consequence of Evil President.

XIX. That His Majesty be pleased to pass a Bill for restraining Peers, made hereafter from Sitting or Voting in Parliament, unless they be admitted with consent of Both Houses of Parliament. These Propositions granted, they promise to apply themselves to regulate His Majesties Revenue to His best Advantage, and to settle it to the support of His Royal Dignity, in Honour and Plenty; and also to put the Town of *Hull* into such hands as His Majesty shall appoint, with consent of Parliament.

Thus Sir you have my thoughts, *viz.* the Plot is the same carried on by different Parties, and how far others in this King's dayes have trod in their steps, to subvert Church and State, I leave the whole World to judge.





A Modest ANSWER

To a Printed Pamphlet, Entituled,



S P E C H

Lately made by a

NOBLE PEER

OF THE

R E A L M.

Just and Worthy (with all Commendations to be Recorded to Posterity) are the endeavours of the Honourable Houses of *Parliament*, and many other true Patriots, to deliver this, and succeeding Ages from that unsupportable Yoke of Slavery, which that State-policy, call'd *Popery* imposes on all its Devotees,

I do not at all question but this was the main Design of a Speech lately made by a *Noble Peer* of the Realm: Yet if I endeavour to shew that the means which he adviseth are ineffectual to obtain this end, I hope I shall not be accounted a *Papist in Masquerade*, or guilty of *Scandalum magnatum*, since the *Noble Peer* hath been pleased to make this Challenge, "If any can answer or oppose Reason to what I say, I beg they would do it: Wherefore, to gratifie this *Noble Peer's* desire, I (in all humility) offer to some of his Propositions a few modest Answers.

Truly

Truly I think the *Noble Peer* is very unfortunate in the President of *Hen. the 4th.* (whom he is pleased to stile a Wise and Magnanimous Prince;) and yet in this Reign it was that *Fire and Faggot* were first used against *Dissenters in Religion*: But however, the *Chronicles* we (of the meanest Rank) use, do not affoid this President. *Baker* indeed tells us, *That he connived at the Impeachment of the Dukes of Aumarle and Exeter*: The one was accused for speaking against his Title to the Crown; the other for murthering his Father; And he adds the Reason, *Because he had professed Enemies enough, and had no mind to make such of them, who (at the least) pretended to be his Friends.*

But to grant what the *Noble Peer* desireth :

Was there ever any Prince since the Conquest, that hath often changed his Ministers of State, than our present Gracious King? and this some men knew to their sorrow, who when they were at the Helm, thought it very unreasonable that every Month should produce new Statesmen; For by this method before any one could understand the *Arcana Imperii*, and able to give Counsel he shall be sent discontented into the Country; and the ill consequences of discontented Statesmen, who is ignorant of?

After our *Noble Peer* hath past a very witty and smart Reflection on the *Ladies at Court*, he passes to the ne xt Paragraph, where we have these words, “*We must neither have Popish Wife --- nor any new Convert.*

What is meant by the first I cannot guess, unless with our New-State-Officers we are to have a new Model of Religion; If by *new Converts* be understood such, who abominating the Superstition of the Church of *Rome*, are come over to our Church; I much wonder this *Noble Peer*, who is esteemed a great Patron of the *Protestant Religion*, should forget what great Influence Reputation, Honour, and Rewards (in this Life) have upon the minds of men, and how hard a thing it is to perswade a man to forsake these, though it was to embrace a true Religion, where by one party he is disesteemed, disrespected by his Prince; by the other party, be loaded (though fally) with the Ignominies of an *Apostate, Schismatick, and what not?* Is this the way to gain Converts to the true *Protestant, Catholick Religion*? That is, the Religion of the Church of *England*, as at present it is Established by Law.

As

As to the Example of the Duke of *Savoy*, forbidding Embassadors staying but some few Weeks in his Country, it seems altogether impracticable by a Trading Nation, as ours is; For if it cannot be supposed but our Embassadors shall be used as we use others, then I desire to know how we shall understand what Designs of foreign Princes are? and how they stand in relation to our selves, which is the main end of maintaining Ministers abroad.

And it's likewise worthy our Consideration, how prejudicial this advice is to the Merchants; For if any injustice be done to them by Officers in Foreign Ports, who shall represent their Case to the Prince or his Council? If they themselves; How much Time, how much Money must be spent, before they get any opportunity to be heard? And at last, 'tis more than probable, they shall be forced to sit down by the wrong; Whereas a publick Minister has more Opportunities, more Friends, and can speak more boldly, and the Court shall be more fearful of offending him, than of doing Justice to any private single Person.

How the Premises of the next paragraph but one infer the conclusion that is drawn from them, I do not understand, and therefore I shall pass on to the next, which I shall consider, together with the Five after it.

In these two, the King is Accused of Neglect of his own Sacred Person, and of Carelessness or Slowness, (which you will,) of Searching to the bottom of the PLOT? What would this Noble Peer have His Majesty do? Would he have him be kept up in his Chamber? There he is not Safe, for his own Family will have access to him; and they we are told must be turned off; because not fit to be trusted? Must he be Armed Capapee? But who must be trusted to put them on? Really I cannot imagine what His Majesty can do more, either as to the one, or the other, than he hath already Graciously done.

Hath he not issued out His Royal Proclamations, for the apprehending of all that were accused, as parties in the *Horrid and Damnable Popish Plot*? Has he not caused such as could be apprehended to be legally Tryed? Has he Reprieved any one that was Condemned? Has he refused any thing for the extirpating of *Popery*, to which he is advised by his *Parliament*? Has he not taken into his Protection, Granted Pardons, for all manner of Misdemeanours; and given large Rewards to all those worthy Persons, who by their Discoveries, have (as much as in them lay,) delivered us from the Danger of *Popish Cruelty*; So that we may truly say, *No Story affords a Parallel of him.*

Nex^c

Next we are told the Transactions between him and his Brother, are Incomprehensible, and so t'will be but lost labour and folly, to search into them; quickly after we have a smart observation, *viz* "All Preferments were bestowed by the Duke, Not a Bishop made without him.

But sure they will allow two or three to be made without his consent; But these things I shall pass by, being wholly Ignorant of any ones promotion, as well as of the causes of Procregations, Dissolutions, or Assembling of Parliaments.

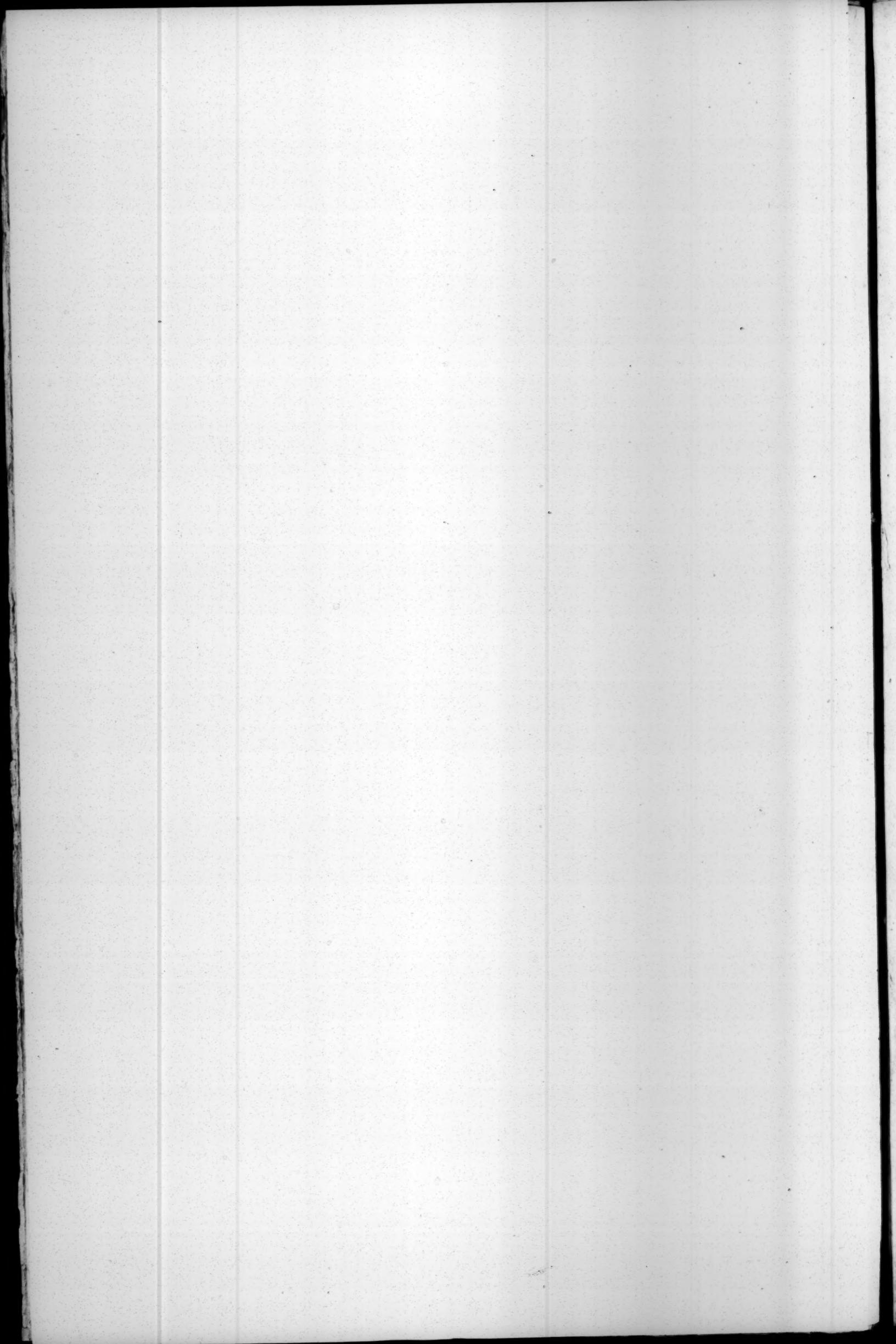
Now let us consider, whether or no the Disinabling the *Duke of York* from Inheriting the *Crown of England and Ireland*, be a sufficient Remedy to Unite these Distracted Nations.

These Considerations move many to conclude in the Negative, *viz.* When our Parliament have used their best endeavours, and the King Signed the Bill; yet in all provability the Duke, if he out-lives the King, will be Crowned King of *Scotland*; And if so, can we Imagine an Heroick and Warlike Prince, Strongly Fortified with Alliances abroad, And if we believe this Speech, one that has the *Garrisons, the Arms, the Ammunitions, the Seas, and Souldiers all in his Friends hands*; can we believe, I say, that such a Prince as this will be a quiet Neighbour, to that Nation which he is made to believe, have deprived of his Birth-right.

The *Noble Peer* having done with the Duke, takes the Money business into consideration; and here we are told, *that make what Laws you will, they will be but blank Paper before Easter, if the Court have Money to set up for Popery and Arbitrary Government*; So that in short 'tis the best way to give none.

But is this the way to satisfie the King, that if he trusts the People, he shall have any thing; Yes if we are satisfied with the terms on which we part with our Money; How can this be? When you are assured by the *Noble Peer*, that make what terms you will, they will be void before *Easter*.

There is a passage in the next Paragraph, which I dare not Transcribe, and therefore shall conclude by protesting, that I mean well; and that if it be not Reason, which I here offer to the *Noble Peers* Speech, I can at the worst be accounted but an Impertinent Fool.



LETTER from Scotland:

K Written Occasionally upon the
SPEECH made by a Noble Peer of this Realm.

By a better Protestant than the Author of it, (though a Servant to His R. H.)

I Have heard much of the sad state and condition we are in, and I am convinced of it, since I see such Reflections made with impunity upon the Kings Person and Government. I shall say little to the President of our *Henry the IV.* unbridled Violence, and mean Condescensions, are the unhappy necessities of an Usurper; but a good and a lawful King is obliged to maintain His Own Prerogative, as well as the Rights of His Subjects. But is it possible, that the supposed Author of the Printed Speech, should already forget, how lately the King (after a great Retrenchment of His Family) did at once, and (as it is said) by his Lordships advice, change almost His whole Council? and yet the People (or those that still make use of their Names) never were, nor will yet be satisfied. I will not put his Lordship in mind of the Court Ladies, since he doth not remember he spoke of them: But unless he make himself a *Samuel*, I do not know what authority he has to examine *Saul*, about the bleating of the Cattel? I cannot believe his Lordship could have the heart, to sacrifice the fairest of them; his Lordship may read in the same place, that *Obedience is better than Sacrifice*; but if a Sacrifice must be made, *It is not to the People, but to God and Justice*. I would fain understand what is meant by the People? For now every man calls himself the People; and when one man calls for one Thing, and another for Something, directly opposite, both cry out, that if This, or That be not done, the People is betray'd; that is to say, they will eudeavour to perswade them so. But the People in this Speech, hath a strange Dialect, such as I hope no *Englishman* understands; *Must*, was never the language of a good Subject, nor Submission the part of a King; (*We must, &c. and no new Converts,*) I am sorry, that with all our Zeal, we are so unkind to *Proselytes*, we had a greater value for them not long since; for thongh *L. B.* was accused of the Plot, his Conversion secured him without a Pardon, though either his Lordship was deeply guilty, or the Kings Evidence grossly perjured. Till the Author discover who he means by *Sempronius*, I shall not tell him who I believe to be as bad as *Catiline*. But it is prodigious, that while we are frighted with Bug-bears of invisible Dispensations from the Pope, his Lordship with his Arbitrary *Must*, should dispence at once, with the Law of God, as to the Queen; with the Law of Nations, as to Foreign Ministers; with the Laws of Hospitality, as to Strangers, and all that part of the Oath of Allegiance, that concerns the Heir of the Crown, which is equally binding with the rest, to all whose suspected honesty cannot accept of such an Arbitraru Dispensation. His Lordship seems much concerned to hear of a Bargain between the King and the House of Commons; and so am I, for things are too ripe for mischief, when Subjects are permitted to capitulate with their Sovereign. The Kings Subjects (by His permission) have made Capitulations with Foreign Princes; but his Lordship would not have the King so far trusted, as that His own Subjects may Capitulate with him, because as his Lordship says, he has so often deceived (that hard word) *the People*. And I beg leave to use the same expression of His Majesties patience, which his Lordship uses of his little care of his Person, That no Story affords a parallel of him. The actings of the Duke are indeed admirable to all, but incomprehensible to such as have not the true Principles of Loyalty rooted in them. But his Lordship (who in *Cromwell's*

well's time was much better acquainted with what pass'd at *London*, then at *Bruxels*) avers, That the Duke had an early aim at the Crown, before the Kings Restauration; this is a high Charge, and ought to be better proved than by a bare assertion: Hath his Lordship any Letters to produce from His *Royal Highness* to Himself, or any other chief *Minister of the Usurpers*? or to what Crown could the Duke pretend, when they had robbed the King of His own? The Duke can shew undeniable proofs of his Allegiance, even in those days; For what could an exiled Prince do more, than leave the great Commands, and Pensions that he had abroad, and all the advantages that his Birth, his Courage and his Reputation promised him, to follow the Fortune, and the Wants of His *Majesty*? But how will his Lordship make out, that after the Match with a *Portugal* Lady, (for that is the only Title his Lordship allows the Queen) the Duke and his Party made Proclamation to the World, that We were like to have no Children, and he must be the Certain Heir: where is the World? and where is the Proclamation? He says the Duke took his Seat in Parliament, as *Prince of Wales*; but his Lordship knows, that the Seat on the Right Hand of the State, was, and is reserved for the *Prince of Wales*, the Duke took that on the Left Hand; the Printed Pictures of the House of Peers, sitting upon the Tryal of the Earl of *Strafford*, shew, that this is no Innovation; and His *Royal Highness* had the same Seat, when the King his Father called the Parliament at *Oxford*. He urges, that the Duke had his Guards about him, upon the same Floor with the King, and so the King was every Night in his Power: It was a timerous ambition that lost so many opportunities. But what an Impudence is this? The Duke never had Guards; they are the Kings, the King pays them, they wait in their turn upon the King, and have but the Name of the Duke, as the Foot-Regiments have of *Colonel Russel*, and my Lord *Craven*; so the Duke was every Night in the Kings Power. Next he fires his greatest Guns, *The Duke is plainly the Head of the Plot*; By whose evidence? Long before the Duke was named, Mr. *Oates* declared to the Lords, that he had no more to accuse; if he accuse him now, and *Oates* be divided against *Oates*, how can his Testimony stand good? *Bedloe* said as much; and here appears no Evidence, where the greatest would be little enough. I say nothing of a *Presbyterian Plot*; but (with his Lordships leave) what has been, may be. The Calling, the Proroguing, and the Dissolving of Parliaments, are so absolutely in the King, that they ought to be Riddles to a Subject. When the Duke was Commanded to leave the Kingdom, I appeal to all the World, how readily, how Submissively he obeyed; and comparing his immediate Obedience, with the obstinate Refusal of others, who still stay in opposition to the Kings Command, let any Impartial man of Sense decide, which has shewed most Loyalty and Duty. His Lordship and his Party (for he says, *We*) expect every hour, that the Court should joyn with the Duke, against them; But I find, *the Court* is as hard a Word, as *the People*, and as boldly, and as odly used; If by that Word, he means the King, all his Lordships Rhetorick will scarce perswade us, that the King should Conspire with the Duke, against His own Crown, and His own Life; If not, what can the Court do without the King, and against the Nation? Besides, his Lordship has too many Friends among the Courtiers, to suspect them; and the Duke has met with too much Ingratitude, to trust them. His Lordship avers as truly, that the King has declared the Duke to be Dangerous; as, That His *Royal Highness* is now raising men in *Scotland*, that whole Council, that whole Kingdom, will disprove Him; And by the apparent falsehood of his Assertion, let all men judge of the Truth of the rest. If the Arms, the Garrisons, &c. be in such hands as the King thinks safe, We are safe too; But if not, it concerns His *Majesty* to secure them, since his Lordship declares, the King is to be trusted with nothing, till he has Resigned himself to his Lordship, and his Party, and is wholly theirs; and yet then too, He must trust their good Nature, and Surrender upon Discretion; They will allow Him no other Terms, no, not to be Himself, and have His Senses, unless they can fright Him out of them. *I will yet charitably hope, that the pretended Author is abused; It concerns him to vindicate himself, by wishing, as I do, That the true Author may have the same Fate, that his Speech had, by Order of the House of Peers.*

THE LOYAL SPEECH OF

GEORGE PLAXTONE, M. A.

Minister of Sheriff-Hales in Shropshire; Spoken at Shifnal, in the same County, upon the Proclamation of his Sacred Majesty, King JAMES the Second, &c.

Gentlemen !



YOU have laid the greatest Task upon me, that I ever under-went in all my Days: You have obliged me to speak of the most Important Matters of our Nation, and allowed me scarce one Minute for Thought or Premeditation: But may that Almighty Power, *by whom Kings reign*, instruct me! and may an Heart and Soul full of Loyalty, furnish my Tongue with Argument and Elocution!

My Undertaking is great and difficult: Who can speak of Kings, without Awe and Reverence? Or, Who can be an Orator, when those Two contrary Passions of *Grief* and *Joy*, at once struggle in his Breast? I cannot look back to the Peaceful Days of *Charles the Second*; I cannot remember the lasting Happinesses of his Reign, but I must drop a Tear upon his Hearse: Nor can I look forwards, towards the present Glories of *James the Second*, but I am overwhelm'd with Joy, and a Loyal Transport seizes me. We have lost One of the Best of Princes, which ever sway'd these *British* Scepters, *Charles the Gracious*; a Prince, who was the Care of Heaven, the Darling of his Subjects; whose Life was a Miracle, and his whole Reign one continued Blessing: *Mercy* and *Justice* were the Supporters of his Throne; and *Peace* and *Good Wishes* the Legacy he has left us. I cannot relate the last Words of that Incomparable Prince, without a Sigh; I dare not name them, without Tears for our general Loss: Thus he remembred us in his dying Words, if such a Prince may be said to die: *Brother! I am now going to resign up my Self to God, and my Crown and Government to You; Grant me these few Requests.*

I. In all Your Undertakings, set the Fear of God before Your Eyes, and let that direct you.

II. Remember to maintain the Church of England, as now by Law Established.

III. Govern Your Subjects with Mercy, Ease and Peace.

IV. Be good to my Queen, and Children.

This was the Royal Legacy which he left us; a Legacy, truly becoming such a Prince as *Charles the Second*. But this is not all, though a great deal more than we deserved, the greatest Blessing is still behind; He has left us his Royal Brother, *JAMES the Second*, to Succeed him in his Throne, and Vertues: This must wipe away all our Griefs, this must make our Joys Perfect, and Crown our Lives with a lasting Happiness. The *Sun* is set with us; but no Night follows: *Charles the Gracious*, is only exchang'd for *JAMES the Just*: And though our King be dead, yet the Monarch lives. We are blest again with a Gracious Prince; A Prince, whose Vertues need no *Panegyrick*; and to Praise him according to his most Excellent Greatness, is above the feeble Power of *Oratory* and *Eloquence*. What Vertues can we wish for in a Prince, which our present Sovereign brings not to his Throne? What Joyes are wanting to make us Happy, which he will not bestow?

Would we have our Religion secured? We have the Laws on our side, and the Royal Word of a King for't: The King has declared, That he will maintain our Religion, as now by Law Established; and do what in him lies, to make the Church of *England* flourish.

Gentlemen! *Where the Word of a King is, there is Power*: And what the King hath declared, he will make good; for no Prince is juster to his Word, than he is. Would we have our Rights and Liberties preserved? We have a Prince of the greatest Justice upon Earth. Whil'st he was a Subject, he was the most Faithful Friend, and the Best of Masters to his Servants; and, I hope, a good Master will never make an ill King. But more; We have his Royal Promise, *That he will walk in the Steps of his dearest Brother*. Would we have the Glories of our Kingdom maintain'd; would we see the Old *English* Bravery once again Flourish! We have now the most Victorious and Warlike Prince in *Christendom*; a King, who dares attempt any thing, but an ill Act; a King, who has been a Souldier almost from his Cradle. I need not tell you, how he signalized his Valour under the *Protestant* Mareschal *Turenne* in *France*: I need not speak of his Magnanimity under *Don Juan of Austria*, against the *French* King then in League with the *English* Rebels: I need not remember you of the Extraordinary Hazards of his Royal Person, in the *Dutch* Engagements, fighting for the Rights and Honour of our Nation, and exposing himself in a Shower of Fire and Bullets; Bullets, which distinguish not the greatest Prince from the meanest Souldier.

Gentlemen! He was then the Joy and Treasure of our Nation; and our Representatives in *Parliament*, did not only gratefully acknowledge his Services; but did almost Loyally chide him, for hazarding his Royal Person in War, in whom all our Hopes and Expectations were center'd. He is still the same *JAMES the Just*, the Valiant, and the Brave; though we (I wish I were not to name it, for the Honour of my Nation) ingratefully revolted from him.

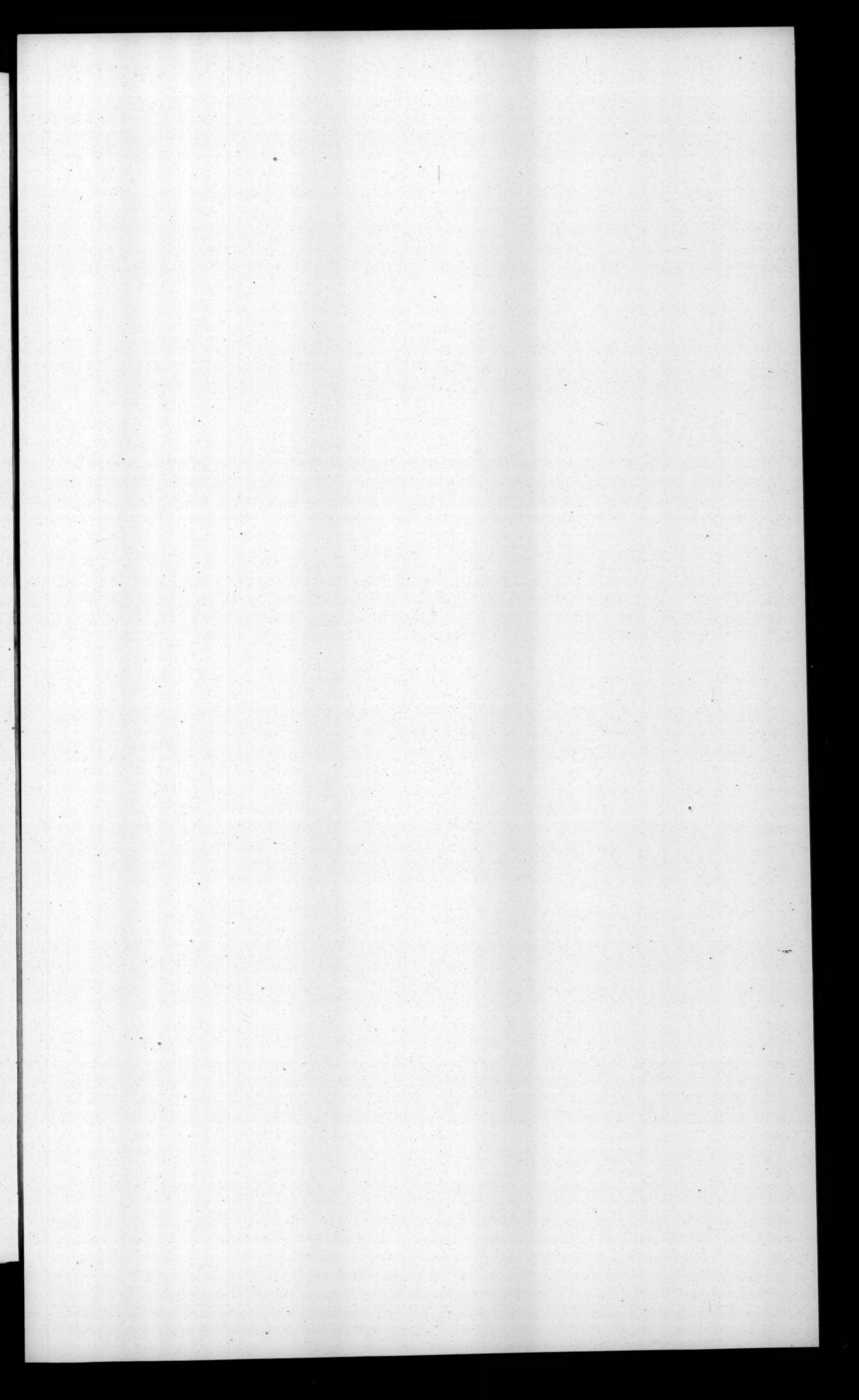
Away then with all *Phanatick* Fears and Jealousies! Can the Grand-Child of *James the Peaceful*, can the Son of *Charles the Martyr*, can the Brother of *Charles the Gracious*, can the Victorious and Just *James Duke of York and Albany* prove an ill King? It cannot be. Can he, who has been an Obedient Subject for Fifty two Years together; can the justest Master, and the firmest Friend, and the most Faithful Brother, prove an ill King? It cannot be; and *God* forbid, that any one should think it.

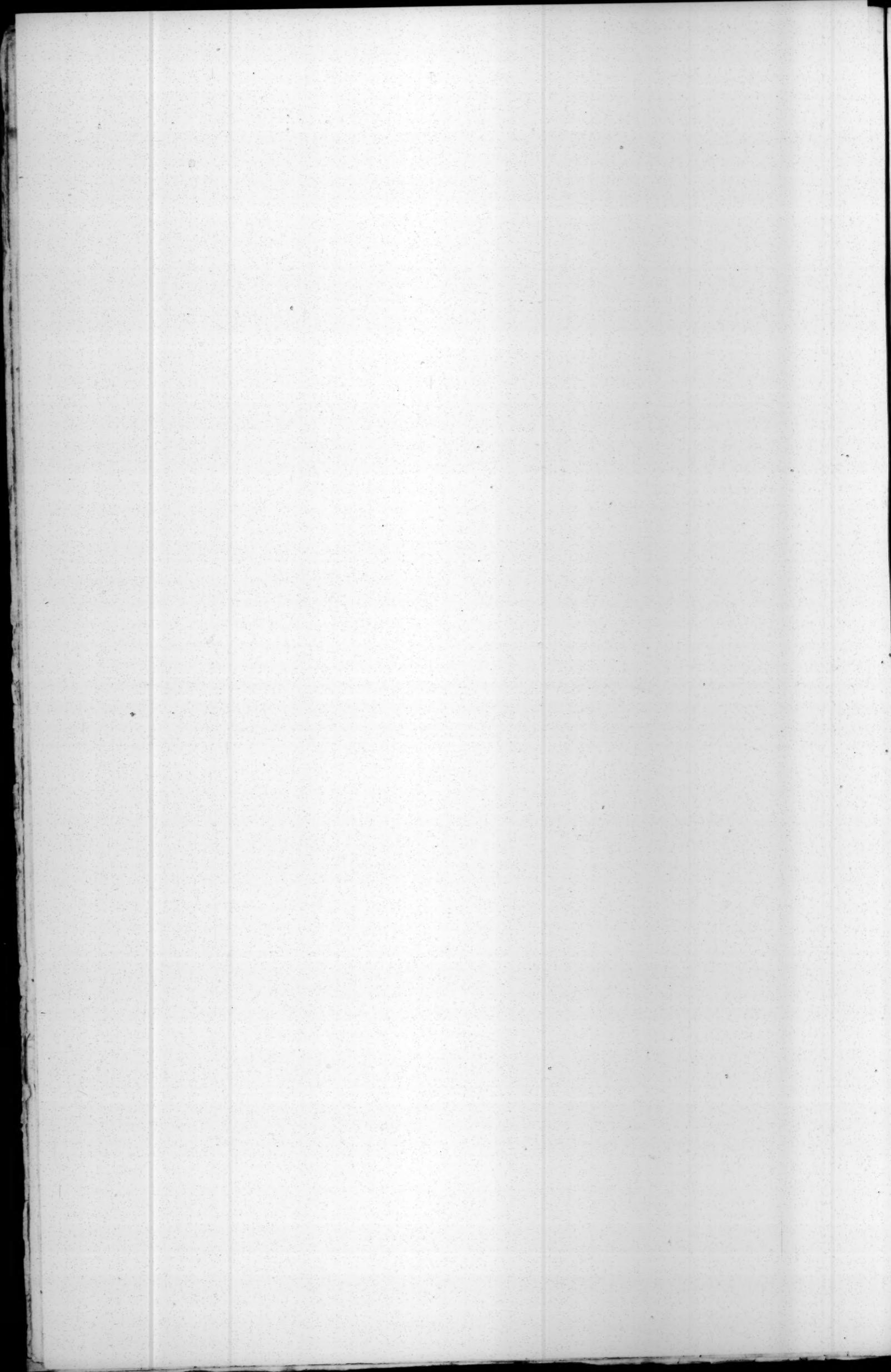
Gentlemen! Let us remember our Duties, and endeavour all we can to be Loyal; and then we need not doubt, but *God* will bless us with a Merciful and a Gracious King. Our Submission to his Rule, our Content and Clearful Obedience under his Government, will return to us in Showers of Mercy, Kindness and Justice.

Good Subjects do generally make good Kings; and if our King should prove otherwise, it will be our own Faults. What shall I say more? *Charles the Gracious* still lives in *JAMES the Just*. We have only chang'd the Name, not alter'd the Sovereign.

Away then with those odious Names of *Whigg* and *Tory*; let 'em be forgotten and buried: Let us remember, that we are *Christians*, and *English*-Men; the former will teach us Loyalty and Allegiance to our King; Love, Unity, and Good Wishes towards one another: the latter will engage us to maintain the Glories and Peace of our Church and Nation; and to preserve the Best of *Kings*, and the Happiest of *Governments*. Let us all, with one Heart and Mind, Bless *God* for these Mercies; and say,

God save King JAMES the Second.





(1)
A SecondREMONSTRANCE
by way of ADDRESSFROM THE
BRITISH MUSEUM

Church of England,

to both Houses of

PARLIAMENT.

My Lords and Gentlemen,

I hope the tender Concern of a *Mother* for her *Childrens safety*, and the tye of *Nature* for *self preservation*, will sufficiently Apologize for this my *Second Remonstrance* : And I hope if either *Piety* towards my *Children*, or *solicitude* for my *self*, or *both*, should make me seem *Importune*, or, as you may think, *too apprehensive*, *Nature* will be my *Pleas*; which cannot *hinder* the one, and also *commands* the other.

Yet I cannot think my *Apprehensions* Vain, nor my *Importunity* unseasonable, when I consider what mischief the *Basilisk* may do if not crushed in the *Egg*; What *Conflagrations* have been occasioned from neglected *Sparks*; and what *Countrys* and *Kingdoms* have been *imbroyld* and *ruin'd*, for not *obviating* small *beginnings*.

I am concern'd for *You*, and all my *Children*, and *You* ought also to be concerned with *Me*, both for *Me* and for *your selves*; I am concern'd for the *King* and the *Kingdoms* good and quiet, and *You* ought equally to share with me in this concern : For when I see *Rebellion* begin to appear *bare-fac'd*, and my *Phanatick Enemies* flock to an *ungrateful aspiring Wretch*; I cannot but think, that tho' his and their cry be, *The Security of the Protestant Religion*, Yet it is not the *Protestant Religion* as by *Law Established*; It is not *Me* they mean thereby, but a *Religion* compos'd of all *Dissenters*: 'Tis not *Episcopacy* they would secure, but on the contrary I fear *pull down*, under the Name of *Popery* Or rather if we look upon their *Practices*, tho' *Religion* be in their mouths, we may assure our selves it is not in their Intentions; seeing they destroy the very *Foundations* of it by *Rebellion*. No no, 'tis not *Religion*, 'tis *Ambition* and *Despair* animates the *unthinking Tool* their *Leader*: 'Twas not *Religion*, 'twas the hatred of *Monarchy* excited the *Republicans* to invite him in, and

8/22. c 1
42

lend him their assistance ; 'tis not *Religion*, 'tis a delight to *Fish in troubled Waters*, and to *enrich* themselves by the *Spoyls* of others, causes the *Crowd* to follow him : And if some be led by a *Zeal* (no less Criminal then blind) for *Religion*, they are but like their *Leader*, *Tools* in the hands of *Knaves*, who, should they obtain their ends (which God forbid) would throw them by as useless.

When therefore I see *Ambition* grasping at a *Crown* ; as the last Refuge of *Desperation* : When I see *Republican* Spirits lending their assistance to pull down *Monarchy* : When I see the discontented hungry *Rabble*, flock together, in hopes once more to enrich themselves by the *Ruine* both of *Church* and *State* : And when I see blinded *Zealots* cry up *Religion* with all the other damned crue of *Rebels*, whilst they all joyn hands to pluck it down, I think I have great reason to fear my own and my dearest *Childrens* *Ruine*, and to offer up my poor Endeavours towards our common security, from the rage of those *plodding Knaves*, and *Hood-wink'd Fools*.

I know no thinking Persons, who are either zealous for mine or the Kingdoms good and quiet, will ever joyn with them ; For they cannot but see, the Methods these pretended *Zealots* take to secure *Religion*, are the only means to *ruin* it. We find our selves safely sheltred under the promise of Our most Great and Gracious *Sovereign* ; and we see and experience in this as in all other things, His *Constancy* to his *Promise* : But it behoves us to reflect, this *promise* was *Conditional*, if we were true to *Monarchy* ; Those therefore who joyn with or abett *Rebellion*, against their *Lawful Prince*, have neither *Right* nor *Title* to his *Promise*, as having broken the *necessary conditions* required by it.

Religion is, and always has been the common Cry of *Rebels*, but what *Religion* must that be, which takes its rise and its security from *Rebellion* ? I am sure it cannot be *Orthodox*, which does so manifestly thwart the *Gospel*, that teaches *due submission*. No no, 'tis not *Religion*, but *Interest* sways such *Monsters*, as this *ungrateful Rebel* ; And we may assure our selves also, that those *Republicans* who help to set up such a *Tool*, and lead the *Rabble*-*rout* by the plausible cry of *Religion*, intend no other but a *Republican Religion* as well as *Government* : And then a farewell being given to *Monarchy*, we must give a farewell also to *Episcopacy*, and your Mother the *Church of England*.

Can we imagine a Person, who has no *Religion* but *Debauchery*, will be a fit Instrument to Protect or Establish *Truth* and *Piety* ? Can we imagine, He, who never sought any thing but his own *private Ends*, will have any generous thoughts for the *Publick* ? Can we imagine, He who *Plotted* the death of a *tender* and a *Royal Father*, and prefer'd the Lives of those *Conspirators*, (who seduced him, before the safety of the *King & Kingdom*,) has any sence of *Piety*, *Honesty* or *Religion* in him ? Can we think, He who declares against all *You* my *Children* here Assembled as a *pack'd company of Papists*, because you have shown your selves *true* and *Loyal Subjects* to your *King*, and *Zealous* for the Welfare and Honour of the *Nation*, can intend any thing but *You* and *My* *Destruction*, with the *Kingdoms* *Ruine* ? In a word, can we imagine He who is a *monster* of *Ingratitude*, of *Impiety*, of *Debauchery*, and of all the ills imaginable, (as appears by This, and all his late attempts) carries any thing but the *Seeds* of these *Crimes* under

(3)

under the goodly Husks of *Liberty, Property, and Religion*? Or can we imagine those, who abet such *Villanies*, have either better or more *Religious Designs*, though they Cloak them under that most specious appearance? It is not an Age since we sufficiently experienc'd the effects of *Rebellion*. That *Tree*, though it may for some time spread and flourish, yet the *Fruits* thereof are always *bitter*: It may promise much in the *Blossom*, but the *Fruit*, (tho' fair in appearance,) is poysous in the effect.

It behoves You therefore (*my dearest Children*,) to endeavour by all means to defend His *Sacred Majesty* against his *Enemies*, upon whom the future *quiet* and *Glory* of the *Nation* does depend. It behoves You to defend *Him*, upon whom depends *my Peace, and my support*. It behoves You to defend *Him*, upon whose *Security* Your own *Lives and Fortunes* do depend, and to obviate all those Evils which make hast (to *ripen* if they be not *nipp'd*) in the *Bud*. This it behoves you to do, if you love your *King* if you love your *Countrey*, if you love *Me*, or if you love your *selves*: And when so many Motives excite you to resist those *Rebels*, and to quell them to secure our *quiet*, methinks nothing that is conduced thereunto, but may be *seasonably* represented to you.

My own thoughts I told you in my last *Remonstrance*, which I must here again repeat. The only way and most secure is without doubt to procure a *Union* with those who are undoubtedly the *King and Kingdoms Friends*, and whose *Interest* as well as *Principles* oblige them to be *Faithful to Him*. We ought to secure all the Friends we can, and not exclude those, who are both *able* and *willing* to assist us, by *Oaths and Tests*, which are so far from assuring us of their *Fidelity*, that we cannot firmly relie upon their *Allegiance* who take them. The *Romanists* have often offer'd to swear *Allegiance* to their *King* in any form, so it thwart not what is due to *God*; and as we may assure our selves, that they, who break their *Allegiance* due to *God*, under pretence of serving their *King*, are led by nothing but their *Interest*, which would byass them to any thing: So those who are known to be faithful to their *God*, and prefer their *Religion and Conscience* before their *Interest*, will, no doubt make a *Conscience* likewise to serve their *King and Countrey*, when the same *God and Religion* obliges them to do it.

Our former *Christian Kings* were for many Ages secure even under the *Roman Religion*, when their Subjects were ty'd by *Oaths*, no less obliging 'tis true then these, but couched in other Terms. Other *Kings and Kingdoms* think themselves no less secur'd than we when such an *Allegiance* is sworn unto them. And shall we alone endeavour to fetter the *Consciences* of those who make a *Conscience* to serve their *King and Countrey*, tho' ty'd by no other Bonds than the true *Principles of Religion and sound Morality*? We know 'tis not *Allegiance* they boggle at, for That they are always ready to pay with the hazard of their *Lives and Fortunes*, but 'tis their *Religion* they would not abandon, their *Faith*, they would not quit, their *God*, to whom they would not be *Rebellious*. Shall we therefore, when we know they are Persons will be faithful to a *King*, who has promised us His *Protection*, and under whose *Protection* alone we can ever hope to *subsist*, shall we I say, refuse their *assistance* in these *conjunctions*? We know many of the *Romanists* have shewn their *Valour* and their *Conduct* in Foreign Countreys, where they learnt *Military Discipline* by *Practice* and not by *speculation* only: And shall we, when we know them to be fit Persons

sons to be Employ'd, so far *injure* our selves and the Nation, as to exclude them from assisting us for *Nicetie*s in *Religion*? We cannot doubt of their *Fidelity* to their own *King*, who fought so faithfully for Foreigners; we cannot doubt their *Courage*, who shew'd their *Valour* in the greatest hazards: and we may hope their *Conduit* will be no less advantagious, having learnt it in so great a School. Those no doubt who are either for His *Majesties* security, for my *safety*, or the *Kingdoms* good, will be desirous to see them employ'd. None certainly but those who care not if they saw me again *pull'd down*, and the *Kingdom* turn'd into a *Common-wealth*, can be against it? Both *They*, and *I*, and *all those* who are for *Monarchy*, are concern'd in the preservation of His *Sacred Majesty*, and where our *concern* is common, why should we not be at perfect *Union*?

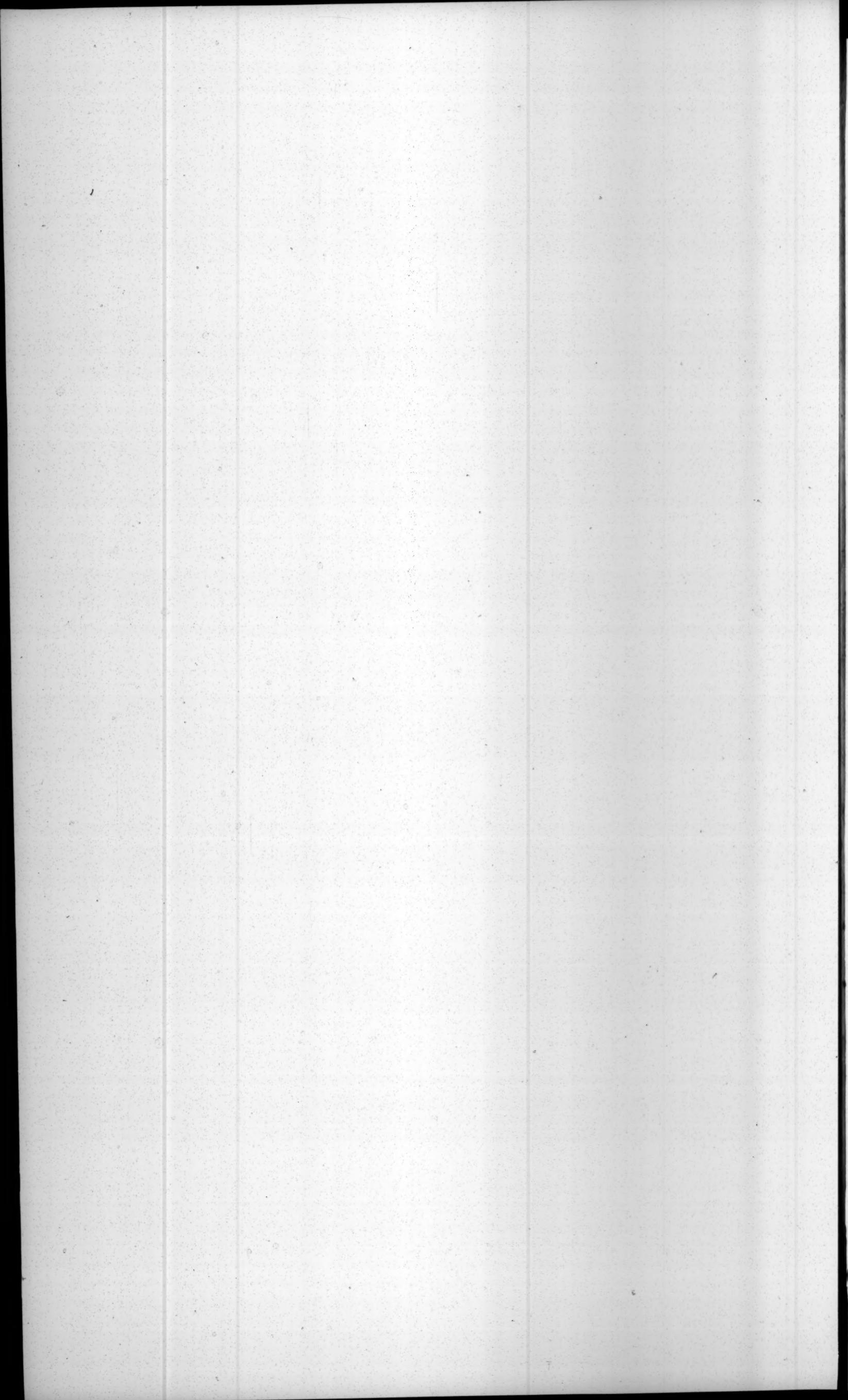
My Lords and Gentlemen,

It depends wholly upon your *generous Action* to see this great thing effected. We see His *Majesty* is not willing to *infringe* the *Laws*, nor alter any thing without your *Council*, nor give occasion to the *discontented* to esteem him *Arbitrary*: But *You* methinks should prevent him in *this*, and before you break up this *Assembly*, freely desire him to employ any that are known to be his *Friends*. If you be afraid of Persons who are not *tyed* by *Oaths*, either take those *old Ones* which secur'd His *Predecessors*, or frame *new Ones* with all the *ties* imaginable to *Fidelity*, so they touch not upon *Religion*. Then will you show your selves true *Subjects* to your *King*, truly concern'd for *me*, Your tender *Mother*, who run the same *Fate* with *Him*; true *Friends* to *Monarchy*, and may therefore expect His *Majesties* *protection* under *Gods*. I hope you will be *Unanimous* in this *step* to our *Unity*, *Peace*, and *Security*, which I shall perpetually *pray* for in giving you My *Blessing*.

God save King J A M E S the Second.

14 14 55





8132.67
43

Prince George's Letter to the K I N G.

*K. George, Prince of
Denmark, etc.*

S I R,

With a Heart full of Grief am I forced to write, that Prudence will not permit me to say to your Face. And may I e'er find Credit with your Majestly, and Protection from Heaven, as what I now do is free from Partial, Vanity or Design, with which, Actions of this Nature are too often accompanied. I am not ignorant of the frequent Mischiefs wrought in the World by factious Pretences of Religion; but were not Religion the most justifiable Cause, it would not be made the most specious Pretence. And your Majestly has always shewn too uninterested a Sense of Religion, to doubt the just Effects of it in one whose Practices have, I hope, never given the World cause to censure his real Conviction of it, or his backwardness to perform what his Honour and Conscience prompt him to; how then can I longer disguise my just concern for that Religion, in which I have been so happily educated, which my Judgment thoroughly convinces me to be the best; and for the Support of which I am so highly interessed in my Native Country; and is not *England* now, by the most endearing Tye become so.

Whilst the restless Spirits of the Enemies of the R E F O R M E D R E L I G I O N, back'd by the cruel Zeal, and Prevailing Power of *France*, justly alarm and unite all the Protestant Princes of Christendom, and engage them in so vast an Expence for the Support of it, can I act so degenerous and mean a part, as to deny my Concurrence to such worthy Endeavours for disabusing of your Majestly by the Reinforcement of those Laws, and Establishment of that Government, on which alone depends the Well-being of your Majestly, and of the P R O T E S T A N T R E L I G I O N in *Europe*. This, Sir, is that irresistible and only Cause that cou'd come in Competition with my Duty and Obligations to your Majestly, and be able to tear me from you, whilst the same Affectionate Desire of serving You continues in me. Could I secure your Person by the Hazard of my Life, I should think it could not be better employed: And wou'd to God, these Your distracted Kingdoms might yet receive that satisfactory Compliance from your Majestly in all their justifiable Pretensions, as might upon the only sure Foundation, that of the Love and Interest of your Subjects, establish your Government, and as strongly unite the Hearts of all your Subjects to you, as is that of,

S I R, Your Majesties most Humble, and most Obedient Son and Servant.

The Lord Churchill's Letter to the K I N G.

S I R,

Since Men are seldom suspected of Sincerity when they act contrary to their Interests; and though my dutiful Behaviour to your Majestly in the worst of times, (for which I acknowledge my poor Services much over-paid) may not be sufficient to incline You to a charitable Interpretation of my Actions, yet I hope, the great Advantage I enjoy under Your Majestly, which I can never expect in any other Change of Government, may reasonably convince Your Majestly and the World, that I am act'd by a higher Principle, when I offer that Violence to my Inclination, and Interest, as to desert your Majestly at a time when Your Affairs seem to challenge the strictest Obedience from all Your Subjects, much more from one who lies under the greatest personal Obligations imaginable to Your Majestly. This, Sir, could proceed from nothing but the inviolable Dictates of my C O N S C I E N C E, and necessary concern for my R E L I G I O N (which no good Man can oppose) and with which I am instructed, nothing ought to come in Competition; Heaven knows with what partiality my dutiful Opinion of Your Majesty hath hitherto represented those unhappy Designs, which inconsiderate and self-interest Men have framed against Your Majestly's true Interest and the Protestant Religion. But as I can no longer joyn with such to give a pretence by Conquest to bring them to effect, so will I always with the hazard of my Life and Fortune (so much Your Majestly's due) endeavour to preserve Your Royal Person and Lawful Rights with all the tender Concern and dutiful Respect that becomes,

S I R, Your Majesty's most dutiful and most obliged Subject and Servant.

35
44

A True Account of the Proceedings;
AT THE

TRYAL

Held at the MARSHALSEAS, on Friday
the 17th. of this instant February, 1680. by virtue
of a special Commission Granted by the King, out of
the Admiralty, for Trying of Captain Crompton
Guyther, and 7 of his Men, viz. William Coles, Jo-
seph Bullivant, Joh. Baxter, Francis Wanfell, Fran-
cis Martyn, John Gibson and William Jones, for
Piracy by them committed on a Ship belonging to the
Dutch, on the 3d. of December last, who were all taken
and Pinioned together, and brought before the King and
Council, who committed them to the Marshalseas.

There being a Debt of 151612*l.* agreed on, and stated by the King and Council, to be due to the Administrators of Sir *William Courten*, and Sir *Paul Pyndar*, for Damages done unto them by the *Dutch*, on 2 English Ships, Trading to the *East-Indies*; His Majesty was graciously pleased to Grant unto *Geo. Carew*, Merchant and Administrator unto the said Sir *William Courten*, and Sir *Paul Pyndar*, Letters of Reprisals, on the 19th. of May, in the 17th. Year of His Majesties Reign, causing them to be made Patents, and were passed under the Great Seal of *England*, to remain effectual in Law, until the Summ of 151612*l.* before agreed on, and stated by His Majesty and Council, shall be reprized and satisfied.

In the year 1667, a Peace was concluded at *Breda*, betwixt *England* and *Holland*, &c. wherein was an Article incerted generally, That all Actions and Pretensions whatsoever, on either side; should by virtue of that Peace be obliterated, disanull'd, and made void, wherein also Letters of Mart, and Reprizals were comprehended.

In the year 1672, a new War commenced between *England* and *Holland*, and in the year 1674 a common Alliance was concluded, but no reparatiōn made or alotted to the aforesaid *Mr. Carew*, and others claiming under the said Sir *William Courten*, and Sir *Paul Pyndar*. Wherefore, and in pursuance of His Majesties gracious Letters Patents of Reprizal, *Carew*, &c. did in April, 1680, fit out to Sea 3 Vessels, to reprise what they could, towards satisfaction of the Debt before mentioned; But His Majesties most Honourable Privy Council sent Orders to the Admiralty, to stop all such Ships and Men. And His Majesty did then also in Council, by way of *supersedeas* revoke the said Letters Patents, and Issued forth Proclamation accordingly.

Notwithstanding which, Capt. *Guyther* in the Ship *Bona adventure*, put to Sea; and did on or about the 3d. of December following, seize a Galliot Hoy, being called the *Love of Rotterdam*, loaden with Wine and Pruans, bound from *Bourdeaux* to *Dort*. *Guyther* being at Anchor in *Cowes Road* with the Prize; *Daniel Gyles*, Marshal of the Admiralty, retook the said Vessel from

Cap.



Captain *Guyther*, together with the Commission or Deputation which he had from Mr. *Carew*, and brought him with his men *pinnioned* together as *Pirates* to *London*, who were on the 1st. *Jan.* following by Warrant of Council, all Committed to the *Marshalseas* Prison in *Southwark*, from whence they were brought to Tryal. Upon which Mr. *Carew*, and the rest of the Proprietors Arrested the said *Daniel Gyles*, for taking this *Galliot Hoy* from Captain *Guyther* in so Arbitrary a manner, and without any Legal Warrant for his so doing: But the Judges of the *Kings-Bench* discharged *Gyles* on Common Bail, and Prejudged that the Captain and his Men should be Hanged, notwithstanding their Actings were by Virtue of the said Letters Patents.

His Majesty was gratiouly pleased at the special instance and pressure of the *Dutch* Ambassador, &c. to grant a special Commission out of the Admiralty to Try the aforesaid Captain *Crompton Guyther*, *Wil. Coals*, *Joseph Ballivant*, *John Baxter*, *Francis Wanſel*, *Francis Martyn*, *John Gibson*, and *Wil. Jones*, for their Lives, both for Fellony and Piracy upon the Statute of the 28th of *Henry* the 8th. cap. 15. Thereby constituting about 60 Judges and accordingly on *Fryday* the 17. *Febr.* were brought to their Tryal at the *Marshalseas*, where were at least 20 Judges on the *Bench*.

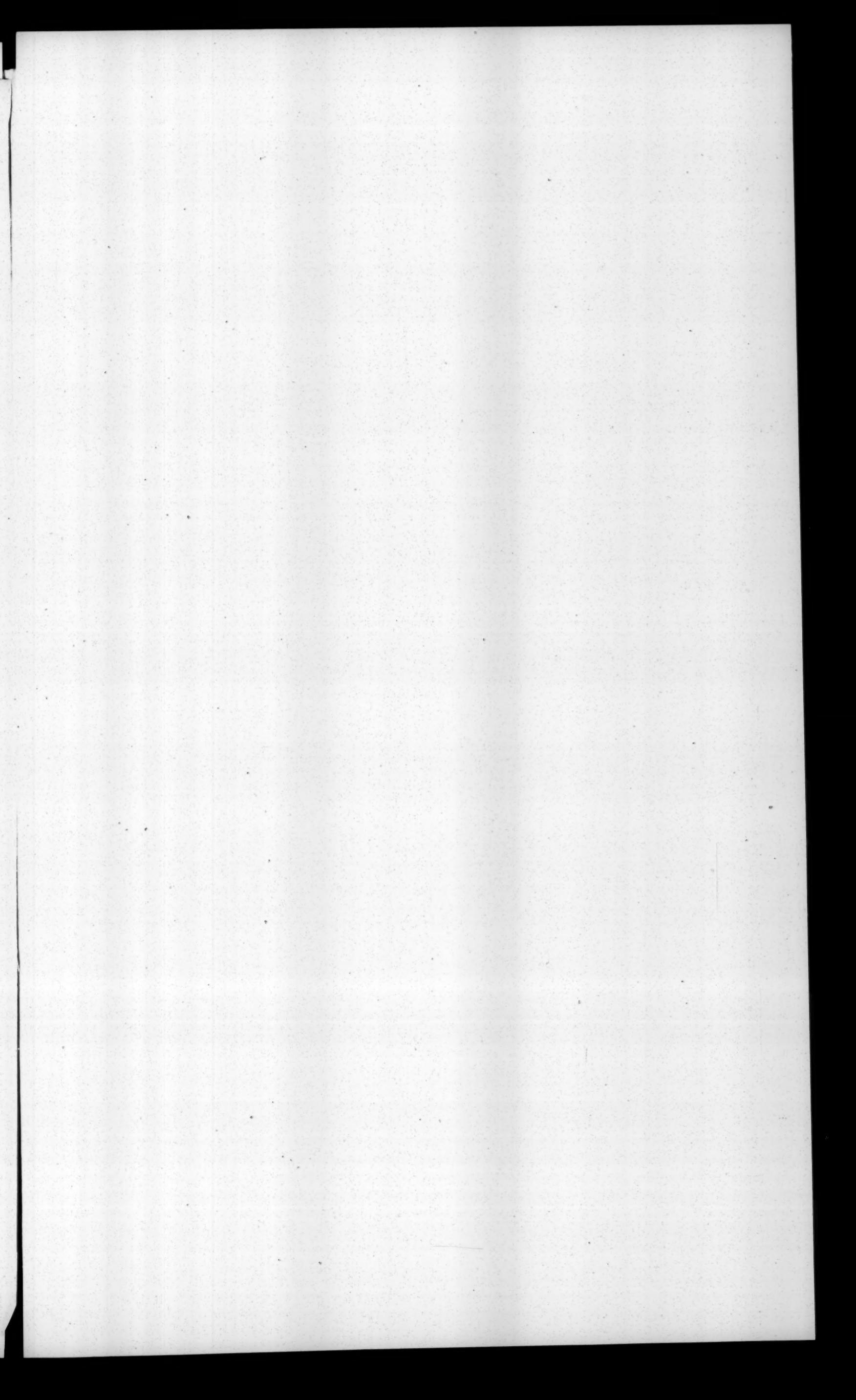
Sir *Liolin Jenkins* being Judge of the Admiralty opened the Cause, and did in a very Learned Speech set forth the mischeviousness of the Fact, and how that such Actings if suffered might involve the Nation in another War, &c. Great were the debates whether the Prisoners should be allowed Council, which at last was granted them. The Witnesses were produced, but they pleaded Justification, and Mr. *Carew* produced his Majesties Letters Patents of Reprizal, which though very long and tedious was Read and proved very Ample and Circumstantial: On the other hand his Majesties Supersedias under the Great Seal, was produced and read, together with his Majesties Proclamation which did positively prohibit and forbid the said *Carew* from any Actings by virtue of the said Letters of Reprizals, as also the Articles of Alliance between his *Majesty* and the *States General*, and particularly that particular which made null and void those Letters of Reprizal.

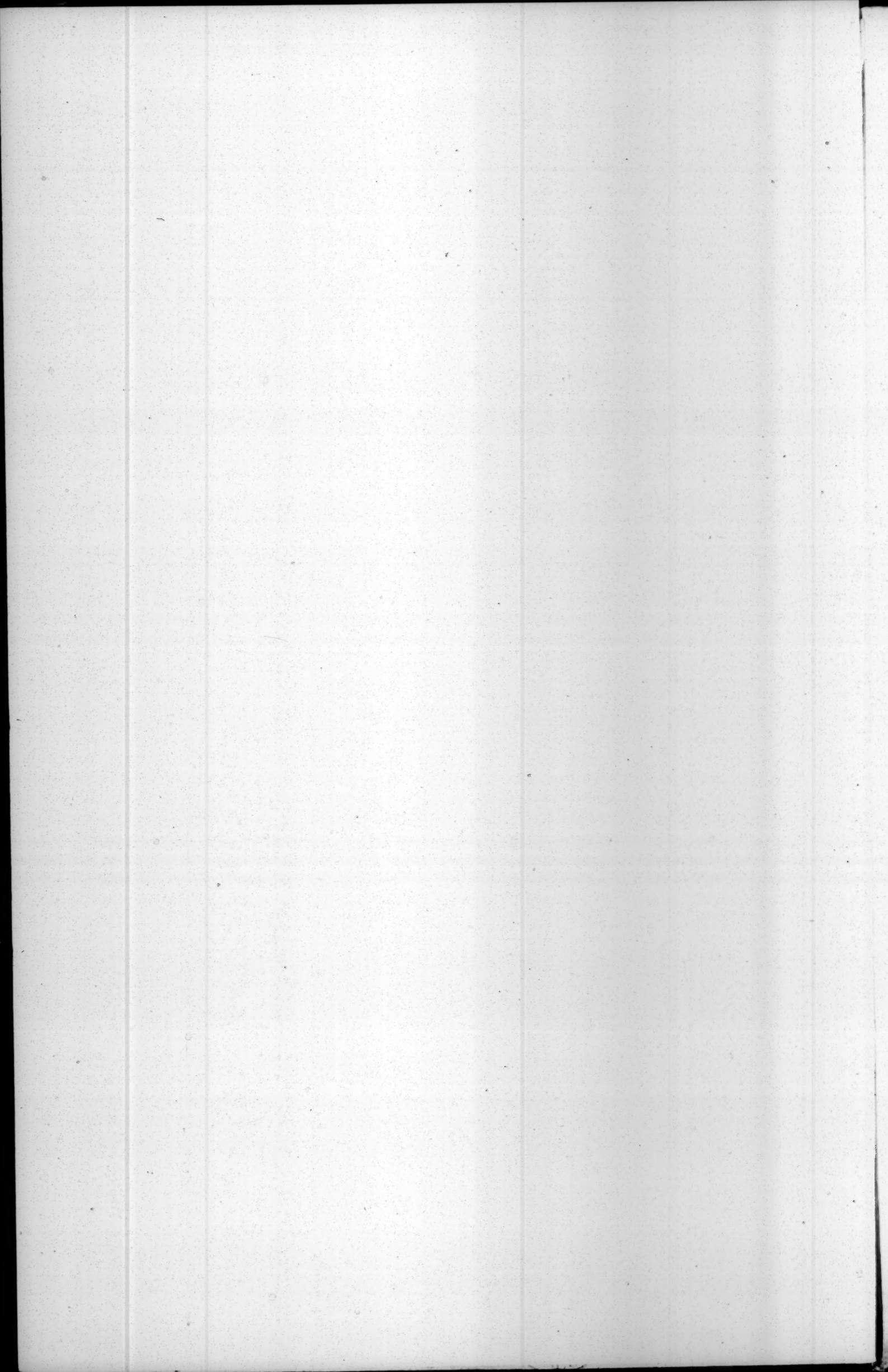
Great and tedious were the Debates on both sides for it held from ten in the Forenoon till about four in the Afternoon, and the the Matter seem'd to go hard against the Prisoners: But Judge *Charlton* turnd the Scale by saying, That they did it not with a Fellonious intent, but by Warrant, and after they had taken the Ship, they treated the men thereof civilly, and set them on shore, and came into harbor: And therefore, he thought them not guilty of the Felony and Piracy whereof they stood indicted: And declared, That he would wash his hands from their Bloud. Many particulars there were too tedious here to insert: Upon which the Jury withdrew, and brought them in Not Guilty both of the Felony and Piracy. And they were discharged accordingly.

Notwithstanding which, The whole Court were of Opinion, That Mr. *Carew*'s Commission was Void in Law, and would therefore have taken it from him. But Sir *George Treby* Recorder of *London* oppos'd the same, saying, That since they were trying Men for Depredations, they ought not to practise it themselves. But they bound Mr *Carew* to answer the same at the *Kings-Bench* Bar.

London, Printed in the Year 1681.







25

THE
Earl of ESSEX'S
S P E E C H
At the Delivery of the
P E T I T I O N
To the KING, ^{Chuesday} Jan. 25. 1680.

May it please Your Majesty,

THE Lords here present, together with divers other Peers of the Realm, taking notice that by Your Late Proclamation Your Majesty has declared an Intention of Calling a Parliament at Oxford; and observing from Histories and Records, how unfortunate many such Assemblies have been, when Called at Places Remote from Your Capital City; as particularly the Congress in Henry the Second's Time, at Clarendon, three several Parliaments at Oxford in Henry the Third's Time; and that at Coventry in Henry the Sixth's Time; with divers others which have proved fatal to those Kings, and have been followed with great Mischiefs on the Kingdom; and considering the present Posture of Affairs, the many Jealousies and Discontents which are amongst the People, we have great Cause to apprehend that the Consequences of the Sitting of a Parliament now at Oxford, may be as fatal to Your Majesty, and the Nation, as those others mentioned have been to the then Reigning Kings; And therefore we do conceive that we cannot answer it to God, to Your Majesty, or to the People; if we being Peers of the Realm, should not on so important an Occasion, humbly offer our Advice to Your Majesty, that, if possible, Your Majesty may be prevailed with to alter this (as we apprehend) unseasonable Resolution. The Grounds and Reasons of our Opinion are contained in this our Petition, which we humbly present to Your Majesty.

To the KING'S Most Excellent Majesty. The
Humble P E T I T I O N and Advice of the Lords
undernamed; PEERS of the Realm.

Humbly sheweth,

That whereas Your Majesty hath been pleased, by divers Speeches and Messages, to Your Houses of Parliament, rightly to represent to them the dangers that threatened Your Majesty's Person, and the whole Kingdom, from the mischievous and wicked Plots of the Papists, and the too sudden growth of a Foreign Power, unto which no stop or remedy could be provided, unless it were by Parliament, and an Union of all Your Majesty's Protestant Subjects in one Mind and Interest.

And the Lord Chancellor, in pursuance of Your Majesty's Command, having more at large demonstrated the said Dangers to be as great as we, in the midst of our fears, could imagine them; and so pressing, that our Liberties, Religion, Lives, and the whole Kingdom, would be certainly lost, if a speedy Provision were not made against them.

And Your Majesty on the 21st of April, 1679. having call'd unto Your Council many honourable and worthy persons, and declar'd

clar'd unto them and Your whole Kingdom, that being sensible of the Evil Effects of a single Ministry, or private Advices, or Foreign Committees, for the general Direction of Your Affairs, Your Majesty would for the future refer all things unto that Council. And by the Constant Advice of them, together with the frequent Use of Your Great Council the Parliament, Your Majesty was resolved hereafter to Govern Your Kingdoms, we began to hope we should see an end of our Miseries.

But to our unspeakable Grief and Sorrow, we soon found our Expectations frustrated; the Parliament then subsisting, was Prorogued, and Dissolved, before it could perfect what was intended for our Relief and Security. And though another was thereupon call'd, yet by many Prorogations, it was put off to the 21st of October last: And notwithstanding Your Majesty was then again pleas'd to acknowledge, that neither Your Person nor the Kingdom could be safe until the Matter of the Plot was gone through, it was unexpectedly Prorogued on the tenth day of this Month, before any sufficient Order could be taken therein. All their Just and Pious Endeavours to save the Nation were overthrown; the good Bills they had been industriously preparing to unite all Your Protestant Subjects, brought to naught. The Discovery of the Irish Plot stifled. The Witnesses that came in frequently more fully to declare, that both of *England* and *Ireland*, discouraged. Those Foreign Kingdoms and States, who by a happy Conjunction with us, might give a check to the French Power disheartned; even to such a Despair of their own Security against the growing Greatness of that Monarch, as we fear may induce them to take new Resolutions, and perhaps such as may be fatal to us. The Strength and Courage of our Enemies, both at home and abroad increased; and our selves left in the utmost Danger of seeing our Country brought into utter Desolation.

In these great Extremities we had nothing under God to comfort us, but the hopes that Your Majesty being touched with the Groans of Your perishing People, would have suffered the Parliament to meet at the day unto which it was Prorogued, and that no farther Interruptions should have been given to their Proceedings, in order to the saving of the Nation: But that failed us too, when we heard that Your Majesty, by the private suggestions of some wicked persons, Favourers of

Popery, Promoters of French Designs, and Enemies to Your Majesty and the Kingdom (without the Advice, and as we have good Reason to believe, against the Opinion of Your Privy Council) had been prevailed with to Dissolve it, and to call another to meet at *Oxford*, where neither Lords nor Commons can be in safety, but will be daily exposed to the Swords of the Papists and their adherents, of whom too many have crept into Your Majesties Guards. The Liberty of speaking, according to their Consciences, will be thereby destroyed, and the Validity of all their Acts and Proceedings consisting in it, left disiputable. The straitness of the place no ways admits of such a Concourse of persons as now follows every Parliament. The Witnesses which are necessary to give Evidence against the Popish Lords, such Judges, or others whom the Commons have Impeached, or had resolved to Impeach, can neither bear the Charge of going thither, nor trust themselves under the Protection of a Parliament, that is it self evidently under the power of Guards and Souldiers.

The Premises considered, We Your Majesties Petitioners out of a just Abhorrence of such a dangerous and pernicious Counsel (which the Authors have not dared to avow) and the direful apprehensions of the Calamities and Miseries that may ensue thereupon, do make it our most humble Prayer and Advice, that the Parliament may not Sit at a place where it will not be able to act with that Freedom, which is necessary and essential to give unto their Acts and Proceedings, that Authority which they ought to have amongst the People, and have ever had, unless impaired by some awe upon them (of which there wants not Presidents.) And that Your Majesty will be graciously pleased to order it to Sit at *Westminster*, it being the usual Place, and where they may Consult and Act with Safety and Freedom.

*And Your Petitioners shall ever Pray,
&c.*

<i>Monmouth.</i>	<i>Shaftesbury. pr.</i>
<i>Kent. pr.</i>	<i>Mordant. pr.</i>
<i>Huntington. pr.</i>	<i>Eure.</i>
<i>Bedford.</i>	<i>Gray. pr.</i>
<i>Salisbury. pr.</i>	<i>Pagitt.</i>
<i>Clare. pr.</i>	<i>Howard.</i>
<i>Stamford. pr.</i>	<i>Herbert. pr.</i>
<i>Essex. pr.</i>	<i>De-la-mere.</i>

